

PARADISE LOST.

P O E M, IN TWELVE BOOKS.

THE AUTHOR
JOHN MILTON.

WITH
Historical, Philosophical, and Explanatory NOTES.

Translated from the FRENCH of
The learned RAYMOND de St. MAUR.

AND
Various critical REMARKS and OBSERVATIONS, from

Mr. ADDISON,
Dr. WARBURTON,
Dr. NEWTON,
Dr. PEARCE,

Dr. BENTLEY,
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and
Mr. HUME.

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PARADISE

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THE ARGUMENT OF BOOK VIII.

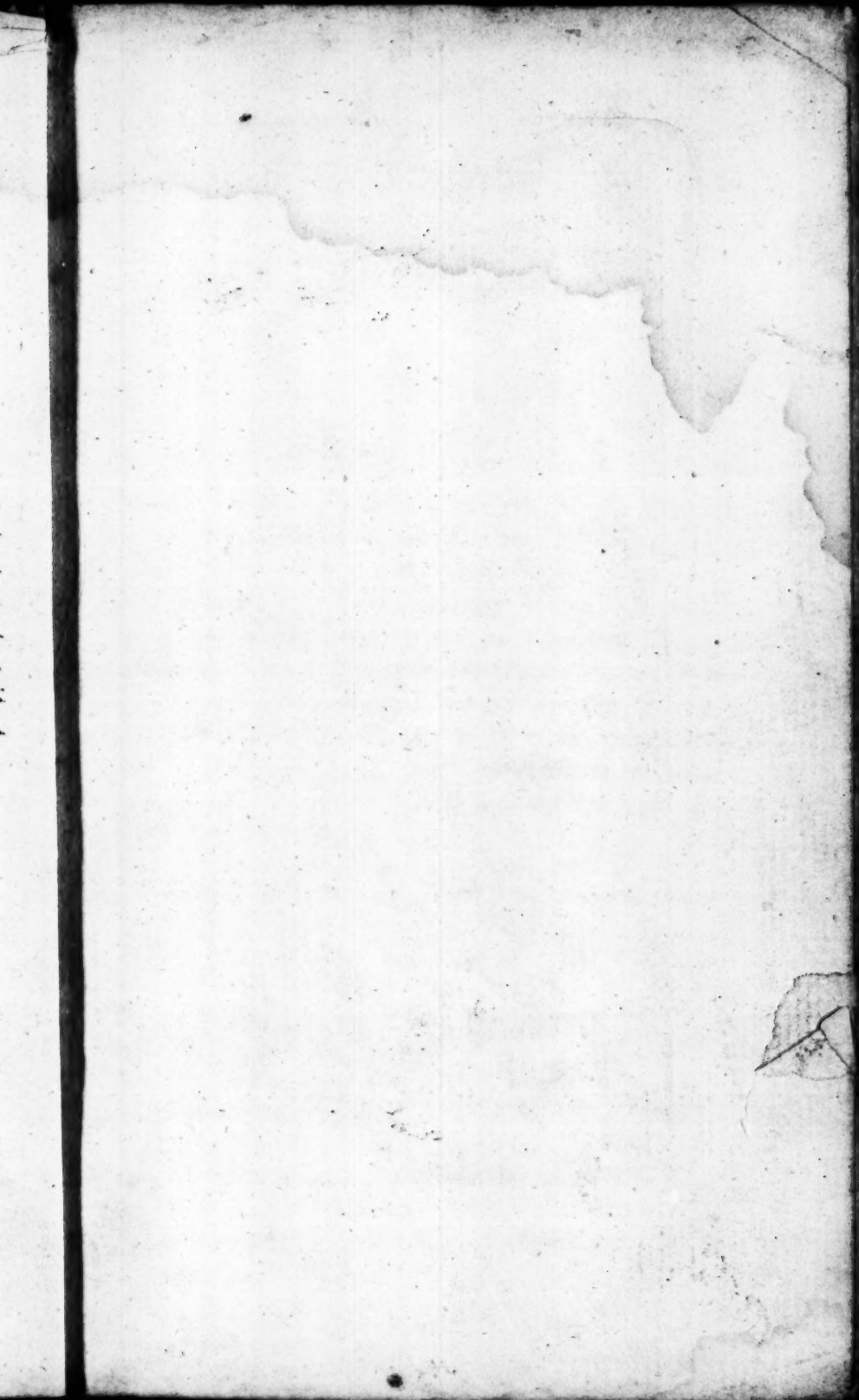
ADAM'S REMOVAL FROM PARADISE.

PARADISE LOST.

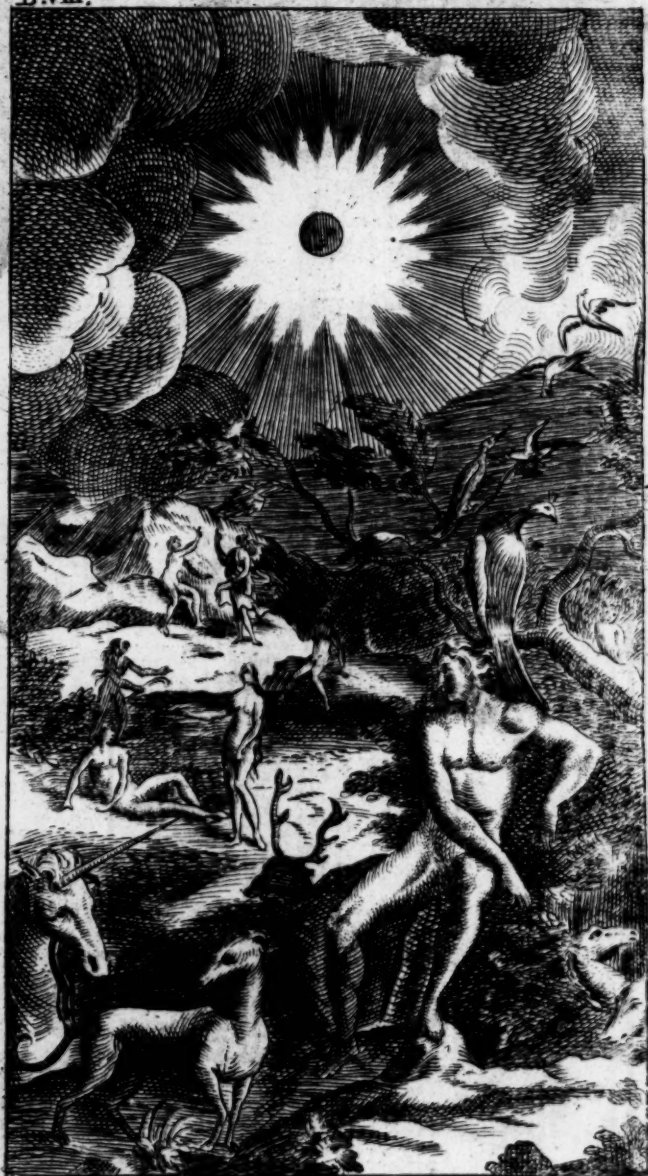
BOOK THE EIGHTH.

The ARGUMENT of BOOK VIII.

ADAM enquires concerning celestial motions; is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents; and, still desirous to detain Raphael, relates to him what he remember'd since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the angel thereupon: who, after admonitions repeated, departs.



B.viii.



R. Cooper sculp.

PARADISE LOST.

B O O K VIII.

THE angel ended, and in Adam's ear
So charming left his voice, that he a while
Thought him still speaking, still stood fix'd to
hear :

Then, as new wak'd, thus gratefully reply'd :

What thanks sufficient, or what recompense 5
Equal, have I to render thee, divine
Historian ! who thus largely hast allay'd
The thirst I had of knowledge, and vouchsaf'd
This friendly condescension to relate
Things else by me unsearchable : now heard 10
With wonder, but delight, and, as is due,
With glory attributed to the high
Creator. Something yet of doubt remains,
Which only thy solution can resolve.

When I behold this goodly frame, this world, 15
Of heav'n and earth consisting, and compute
Their magnitudes, this earth a spot, a grain,
An atom, with the firmament compar'd,
And all her number'd stars, that seem to roll
Spaces incomprehensible, (for such 20
Their distance argues, and their swift return
Diurnal,) merely to officiate light
Round this opacous earth, this punctual spot,
One day and night, in all their vast survey
Useless besides ; reasoning I oft admire, 25
How nature, wise and frugal, could commit

Such disproportions ; with superfluous hand
 So many nobler bodies to create,
 Greater so manifold, to this one use,
 For ought appears, and on their orbs impose 30
 Such restless revolution day by day
 Repeated, while the sedentary earth,
 That better might with far less compass move,
 Serv'd by more noble than herself, attains
 Her end without least motion, and receives, 35
 As tribute, such a sumless journey brought
 Of incorporeal speed, her warmth and light ;
 Speed, to describe whose swiftness number fails.

So spake our fire, and by his count'nance seem'd
 Ent'ring on studious thoughts abstruse ; which Eve 40
 Perceiving, where she sat retir'd in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose, and went forth among her fruits and flow'rs,
 To visit how they prosper'd, bud and bloom, 45
 Her nursery : they at her coming sprung,
 And touch'd by her fair tendance gladlier grew.
 Yet went she not, as not, with such discourse
 Delighted, or not capable her ear
 Of what was high : such pleasure she reserv'd, 50
 Adam relating, she sole auditress :
 Her husband the relator she preferr'd
 Before the angel, and of him to ask
 Chose rather : he, she knew, would intermix
 Grateful digressions, and solve high dispute 55
 With conjugal caresses : from his lip
 Not words alone pleas'd her. O, when meet now
 Such pairs, in love and mutual honour join'd ?
 With goddess-like demeanour forth she went ;
 Not unattended ; for on her, as queen, 60
 A pomp of winning graces waited still ;
 And from about her shot darts of desire

Into all eyes, to wish her still in fight.
 And Raphael now, to Adam's doubt propos'd,
 Benevolent and facile, thus reply'd : 65
 To ask or search I blame thee not ; for heav'n
 Is as the book of God before thee set,
 Wherein to read his wond'rous works, and learn
 His seasons, hours, or days, or months, or years.
 This to attain, whether heav'n move, or earth, 70
 Imports not, if thou reckon right : the rest
 From man or angel the great Architect
 Did wisely to conceal, and not divulge
 His secrets to be scann'd by them who ought
 Rather admire : or if they list to try 75
 Conjecture, he his fabric of the heav'n's
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter ; when they come to model heav'n,
 And calculate the stars, how they will wield 80
 The mighty frame ; how build, unbuild, contrive
 To save appearances ; how gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb.

L. 82. *Appearances.*] Fr. Lat. An astrological term. The risings, motions, places, and influences of the planets. Here is a strong and pleasant confutation of judiciary astrology, with some of its absurd terms, by way of a digression.

L. 83. *With centric and eccentric.*] *Centric* or *concentric* are such spheres whose centre is the same with, and *eccentric* such whose centres are different from that of the earth. *Richardson.*

L. 84. *Cycle.*] Lat. Gr. i. e. a circle. An astrological term. A continual revolution of planets, which goeth on from the first number to the last, without any interruption, and then returns to the first ; as the cycle of the sun, &c.

Ibid. *Epicycle.*] Lat. Gr. i. e. a circle above a circle. An astrological term. A lesser circle, whose centre is in the circumference of the greater circle, i. e. one cycle within another, or orb in orb, as planets having their centre different from the centre of the earth, &c.

Ibid. *Orb.*] Fr. Lat. An astronomical term. An hollow sphere or globe, used by astronomers and astrologers to demonstrate the motions and distances of places. Globes or spheres were first in

Already by thy reasoning this I guess, 85
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor heav'n such journies run,
Earth sitting still, when she alone receives
The benefit. Consider first, that great 90
Or bright infers not excellence : the earth
Though, in comparision of heav'n, so small,
Nor glist'ring, may of solid good contain
More plenty than the sun that barren shines ;
Whose virtue on itself works no effect, 95
But in the fruitful earth ; there first receiv'd,
His beams, unactive else, their vigour find.
Yet not to earth are those bright luminaries
Officious, but to thee, earth's habitant.
And for the heav'n's wide circuit, let it speak 100
The Maker's high magnificence, who built
So spacious, and his line stretch'd out so far ;
That man may know he dwells not in his own ;
An edifice too large for him to fill,
Lodg'd in a small partition ; and the rest 105
Ordain'd for uses to his Lord best known.
The swiftness of those circles attribute,
Though numberless, to his omnipotence,
That to corporeal substances could add
Speed almost spiritual : me thou think'st not slow, 110
Who since the morning-hour set out from heav'n,
Where God resides, and ere mid-day arriv'd
In Eden : distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the heav'ns, to show 115
Invalid that which thee to doubt it mov'd :
Not that I so affirm, though so it seem

vented by Archimedes, an excellent mathematician of Sicily, about
A. M. 3730.

To thee who hast thy dwelling here on earth.
 God, to remove his ways from human sense,
 Plac'd heav'n from earth so far, that earthly sight, 120
 If it presume, might err in things too high,
 And no advantage gain. What if the sun
 Be centre to the world, and other stars
 By his attractive virtue and their own
 Incited, dance about him various rounds? 125
 Their wand'ring course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest: and what if sev'nth to these
 The planet earth, so stedfast though she seem,
 Insensibly three different motions move? 130
 Which else to several spheres thou must ascribe,
 Mov'd contrary with thwart obliquities;
 Or save the sun his labour, and that swift
 Nocturnal and diurnal rhomb suppos'd,
 Invisible else above all stars, the wheel 135
 Of day and night; which needs not thy belief,
 If earth, industrious of herself, fetch day
 Travelling east, and with her part averse
 From the sun's beam meet night, her other part
 Still luminous by his ray. What if that light, 140
 Sent from her through the wide transpicious air,
 To the terrestrial moon be as a star,
 Enlight'ning her by day, as she by night
 This earth? reciprocal, if land be there,
 Fields and inhabitants. Her spots thou seest 145

L. 124. *By his attractive virtue, &c.*] It appears by this passage, that Milton was acquainted, in some measure, with the doctrine of attraction, several years before Sir Isaac Newton published his *Principia*. Newton.

L. 130. *Three.*] i. e. the diurnal, the annual, and the motion on her own axis.

L. 145. — *Her spots thou seest*
As clouds.] It seems by this and by another passage, B. V. l. 419. as if our author thought that the spots in the moon were clouds and vapours: But the most probable opinion is, that they are her

As clouds, and clouds may rain, and rain produce
 Fruits in her soften'd soil, for some to eat
 Allotted there; and other suns, perhaps,
 With their attendant moons, thou wilt descry
 Communicating male and female light; 150
 Which two great sexes animate the world;
 Stor'd in each orb perhaps with some that live.
 For such vast room in nature unpossess'd
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute 155
 Each orb a glimpse of light, convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not;
 Whether the sun predominant in heav'n, 160
 Rise on the earth, or earth rise on the sun;
 He from the east his flaming road begin,
 Or she from west her silent course advance,
 With inoffensive pace, that spinning sleeps
 On her soft axle, while she paces even, 165
 And bears thee soft with the smooth air along;
 Solicit not thy thoughts with matters hid;
 Leave them to God above; him serve, and fear:
 Of other creatures, as him pleases best,
 Where-ever plac'd, let him dispose: joy thou 170
 In what he gives to thee, this Paradise,
 And thy fair Eve; heav'n is for thee too high
 To know what passes there; be lowly wise:
 Think only what concerns thee, and thy being;

seas and waters, which reflect only part of the sun's rays, and absorb the rest. They cannot possibly be clouds and vapours, because they are observed to be fixed and permanent. But (as Dr. Pearce observes,) Mr. Auzout, in the Philosophical Transactions for the year 1666, thought that he had observed some difference between the spots of the moon as they then appeared, and as they are described to have appeared long before: And Milton, who wrote this poem about that time, might approve of Auzout's observation, though others do not. *Newton.*

Book VIII. PARADISE LOST. 7

Dream not of other worlds, what creatures there 175
Live, in what state, condition, or degree,
Contented that thus far hath been reveal'd,
Not of earth only, but of highest heav'n.

To whom thus Adam, clear'd of doubt, reply'd:
How fully hast thou satisfy'd me, pure 180
Intelligence of heav'n, angel serene,

And freed from intricacies, taught to live
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares, 185

And not molest us; unless we ourselves
Seek them with wand'ring thoughts, and notions vain.
But apt the mind or fancy is to rove

Uncheck'd, and of her roving is no end;
Till warn'd, or by experience taught, she learn, 190

That not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,

Is the prime wisdom: what is more, is fume,
Or emptiness, or fond impertinence, 195

And renders us, in things that most concern,
Unpractis'd, unprepar'd, and still to seek.

Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful, whence haply mention may arise 200

Of something not unseasonable to ask,
By suff'rance, and thy wonted favour deign'd.

Thee I have heard relating what was done
Ere my remembrance: now hear me relate
My story, which perhaps thou hast not heard; 205

And day is yet not spent; 'till then thou seest
How subtly to detain thee I devise,

Inviting thee to hear, while I relate:
Fond, were it not in hope of thy reply;

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For while I sit with thee, I seem in heav'n ; 210
 And sweeter thy discourse is to my ear
 Than fruits of palm-tree, pleasantest to thirst
 And hunger both, from labour, at the hour
 Of sweet repast : they satiate, and soon fill,
 Though pleasant ; but thy words, with grace divine
 Imbu'd, bring to their sweetness no satiety. 216

To whom thus Raphael answer'd heav'nly meek :
 Nor are thy lips ungraceful, fire of men,
 Nor tongue ineloquent ; for God on thee
 Abundantly his gifts hath also pour'd, 220
 Inward, and outward both, his image fair :
 Speaking or mute, all comeliness and grace
 Attends thee ; and each word, each motion forms ;
 Nor less think we in heav'n of thee on earth
 Than of our fellow-servant ; and inquire 225
 Gladly into the ways of God with man :
 For God we see hath honour'd thee, and set
 On man his equal love. Say therefore on ;
 For I that day was absent, as besel,
 Bound on a voyage uncouth and obscure, 230
 Far on excursion tow'ard the gates of hell ;
 Squar'd in full legion, (such command we had,)
 To see that none thence issu'd forth a spy,
 Or enemy, while God was in his work ;
 Lest he, incens'd at such eruption bold, 235
 Destruction with creation might have mix'd.
 Not that they durst without his leave attempt ;
 But us he sends upon his high behests
 For state, as Sov'reign King, and to innure
 Our prompt obedience. Fast we found, fast shut 240
 The dismal gates, and barricado'd strong ;
 But long ere our approaching, heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage.

Glad we return'd up to the coasts of light 245
 Ere sabbath-ev'ning : so we had in charge.
 But thy relation now ; for I attend,
 Pleas'd with thy words, no less than thou with mine.

So spake the godlike Pow'r, and thus our fire :
 For man to tell how human life began 250
 Is hard ; for who himself beginning knew ?
 Desire with thee still longer to converse
 Induc'd me. As new wak'd from soundest sleep,
 Soft on the flow'ry herb I found me laid
 In balmy sweet ; which with his beams the sun 255
 Soon dry'd, and on the reeking moisture fed.
 Strait toward heav'n my wond'ring eyes I turn'd,
 And gaz'd a while the ample sky ; till rais'd
 By quick instinctive motion, up I sprung,
 As thitherward endeavouring, and upright 260
 Stood on my feet. About me round I saw
 Hill, dale, and shady woods, and sunny plains,
 And liquid lapse of murm'ring streams : by these,
 Creatures that liv'd, and mov'd, and walk'd, or flew,
 Birds on the branches warbling ; all things smil'd, 265
 With fragrance and with joy my heart o'erflow'd.
 Myself I then perus'd, and limb by limb
 Survey'd ; and sometimes went, and sometimes ran
 With supple joints, as lively vigour led :
 But who I was, or where, or from what cause, 270
 Knew not ; to speak I try'd, and forthwith spake ;
 My tongue obey'd, and readily could name
 Whate'er I saw. Thou sun, said I, fair light,
 And thou enlighten'd earth, so fresh and gay,
 Ye hills and dales, ye rivers, woods, and plains, 275
 And ye that live and move, fair creatures, tell,
 Tell, if ye saw, how came I thus, how here ?
 Not of myself ; by some great Maker then,
 In goodness and in pow'r pre-eminent.

Tell me, how may I know him, how adore, 280
 From whom I have that thus I move and live,
 And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew air, and first beheld
 This happy light; when answer none return'd, 285
 On a green shady bank, profuse of flow'rs,
 Pensive I sat me down; there gentle sleep
 First found me, and with soft oppression seiz'd
 My droused sense, untroubled, though I thought
 I then was passing to my former state 290
 Insensible, and forthwith to dissolve:
 When suddenly flood at my head a dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had being, 294
 And liv'd. One came, methought, of shape divine,
 And said, Thy mansion wants thee, Adam, rise,
 First man, of men innumerable ordain'd
 First father; call'd by thee, I come thy guide
 To the garden of bliss, thy seat prepar'd.
 So saying, by the hand he took me rais'd; 300
 And over fields and waters, as in air,
 Smooth sliding without step, last led me up
 A woody mountain, whose high top was plain:
 A circuit wide inclos'd, with goodliest trees
 Planted, with walks, and bow'rs; that what I saw
 Of earth before scarce pleasant seem'd. Each tree 306
 Loaden with fairest fruit, that hung to th' eye
 Tempting, stirr'd in me sudden appetite
 To pluck and eat; whereat I wak'd, and found
 Before mine eyes all real, as the dream 310
 Had lively shadow'd. Here had new begun
 My wand'ring, had not he who was my guide
 Up hither, from among the trees appear'd,
 Presence divine! Rejoicing, but with awe,

In adoration at his feet I fell 315
 Submits: he rear'd me', and Whom thou fought'st I
 Said mildly, Author of all this thou seest [am,
 Above, or round about thee, or beneath.
 This Paradise I give thee; count it thine
 To till and keep, and of the fruit to eat: 320
 Of every tree that in the garden grows
 Eat freely with glad heart; fear here no dearth:
 But of the Tree whose operation brings
 Knowledge of good and ill, which I have set
 The pledge of thy obedience and thy faith, 325
 Amid the garden by the Tree of Life,
 Remember what I warn thee! shun to taste,
 And shun the bitter consequence: for know,
 The day thou eat'st thereof, my sole command
 Transgress'd, inevitably thou shalt die, 330
 From that day mortal; and this happy state
 Shalt lose, expell'd from hence into a world
 Of woe and sorrow. Sternly he pronounc'd
 The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice 335
 Not to incur; but soon his clear aspect
 Return'd, and gracious purpose thus renew'd:
 Not only these fair bounds, but all the earth
 To thee and to thy race I give; as lords
 Possess it, and all things that therein live, 340
 Or live in sea, or air, beast, fish, and fowl:
 In sign whereof, each bird and beast behold
 After their kinds: I bring them to receive
 From thee their names, and pay thee fealty
 With low subjection: understand the same 345

L. 323. *But of the Tree, &c.*] This being the great hinge on which the whole poem turns, Milton has marked it strongly. *But of the Tree—Remember what I warn thee—he dwells, expatiates upon it from l. 323. to l. 336. repeating, enforcing, fixing every word; it is all nerve and energy.* *Richardson.*

Of fish within their wat'ry residence,
 Not hither summon'd, since they cannot change
 Their element, to draw the thinner air.
 As thus he spake, each bird and beast behold
 Approaching, two and two; these cowering low 350
 With blandishment, each bird stoop'd on his wing.
 I nam'd them, as they pass'd, and understood
 Their nature; with such knowledge God endu'd
 My sudden apprehension. But in these
 I found not what methought I wanted still; 355
 And to the heav'nly vision thus presum'd:

O by what name, for thou above all these,
 Above mankind, or ought than mankind higher,
 Surpassest far my naming; how may I
 Adore thee, Author of this universe, 360
 And all this good to man? for whose well-being
 So amply, and with hands so liberal,
 Thou hast provided all things: but with me
 I see not who partakes. In solitude
 What happiness, who can enjoy alone, 365
 Or all enjoying, what contentment find?

Thus I presumptuous; and the vision bright,
 As with a smile more brighten'd, thus reply'd:

What call'st thou solitude? Is not the earth
 With various living creatures, and the air, 370
 Replenish'd, and all these at thy command
 To come and play before thee? Know'st thou not
 Their language and their ways? they also know,
 And reason not contemptibly: with these

L. 372.—*Know'st thou not
 Their language and their ways?*] That brutes have a kind of language
 among themselves is evident and undeniable. There is a treatise in
 French of the languages of brutes; and our author supposes that
 Adam understood this language, and was of superior knowledge
 than any of his descendents; and besides was assisted by inspiration,
with such knowledge God endued his sudden apprehension. He is said
 by the school-divines to have exceeded Solomon himself in know-
 ledge. *Newton.*

Find pastime, and bear rule : thy realm is large. 375

So spake the universal Lord, and seem'd
So ord'ring : I, with leave of speech implor'd,
And humble deprecation, thus reply'd :

Let not my words offend thee, heav'nly Pow'r !
My Maker, be propitious while I speak ! 380
Hast thou not made me here thy substitute,
And these inferior far beneath me set ?

Among unequals what society
Can sort, what harmony, or true delight ?
Which must be mutual, in proportion due 385
Giv'n and receiv'd ; but in disparity
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike. Of fellowship I speak
Such as I seek, fit to participate 390

All rational delight ; wherein the brute
Cannot be human consort : they rejoice
Each with their kind, lion with lionsess,
So fitly them in pairs thou hast combin'd ;
Much less can bird with beast, or fish with fowl 395
So well converse, nor with the ox the ape :
Worse, then, can man with beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd :
A nice and subtle happiness I see
Thou to thyself proposest, in the choice 400
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state ?
Seem I to thee sufficiently possess'd
Of happiness, or not ? who am alone 405

L. 396. *Ape.*] Sax. i. e. *a monkey*. There are several sorts of them ; baboons and monkeys have tails, which the ape wants. It is the mimic of mankind. The antients believed this creature came nearest to the human species of all other animals ; but the chimpanzee found lately in Africa comes nearer by far to the resemblance of man and woman.

From all eternity; for none I know
 Second to me, or like; equal much less.
 How have I then with whom to hold converse,
 Save with the creatures which I made, and those
 To me inferior, infinite descents 410
 Beneath what other creatures are to thee?

He ceas'd; I lowly answer'd: To attain
 The height and depth of thy eternal ways,
 All human thoughts come short, Supreme of things!
 Thou in thyself art perfect, and in thee 415
 Is no deficiency found; not so is man,
 But in degree; the cause of his desire
 By conversation with his like to help,
 Or solace his defects. No need that thou
 Shouldst propagate, already infinite, 420
 And through all numbers absolute, though ONE:
 But man by number is to manifest
 His single imperfection, and beget
 Like of his like, his image multiply'd,
 In unity defective; which requires 425
 Collateral love, and dearest amity,
 Thou in thy secrecy, although alone,
 Best with thyself accompany'd, seek'st not
 Social communication; yet so pleas'd,
 Canst raise thy creature to what height thou wilt 430
 Of union or communion, deify'd:
 I by conversing cannot these erect
 From prone, nor in their ways complacency find.

Thus I imbolden'd spake, and freedom us'd
 Permissive, and acceptance found; which gain'd 435
 This answer from the gracious voice divine:

Thus far to try thee, Adam, I was pleas'd;
 And find thee knowing, not of beasts alone,
 Which thou hast rightly nam'd, but of thyself,
 Expressing well the spi'rit within thee free, 440
 My image, not imparted to the brute;

Whose fellowship therefore unmeet for thee
 Good reason was thou freely shouldst dislike ;
 And be so minded still : I, ere thou spak'st,
 Knew it not good for man to be alone ; 445
 And no such company as then thou saw'st
 Intended thee, for trial only brought,
 To see how thou couldst judge of fit and meet :
 What next I bring shall please thee, be assur'd,
 Thy likeness, thy fit help, thy other self, 450
 Thy wish, exactly to thy heart's desire.

He ended, or I heard no more ; for now
 My earthly by his heav'nly overpower'd,
 Which it had long stood under, strain'd to th' height
 In that celestial colloquy sublime, 455
 As with an object that excels the sense,
 Dazzled and spent, sunk down, and sought repair
 Of sleep, which instantly fell on me, call'd
 By nature as in aid, and clos'd mine eyes.
 Mine eyes he clos'd, but open left the cell 460
 Of fancy, my internal sight ; by which
 Abstract as in a trance methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious before whom awake I stood ;
 Who stooping open'd my left side, and took 465
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh ; wide was the wound,
 But suddenly with flesh fill'd up, and heal'd.
 The rib he form'd and fashion'd with his hands :
 Under his forming hands a creature grew, 470
 Manlike, but different sex ; so lovely fair,
 That what seem'd fair in all the world, seem'd now
 Mean, or in her summ'd up, in her contain'd,
 And in her looks ; which from that time infus'd
 Sweetness into my heart, unfelt before, 475
 And into all things from her air inspir'd

The spi'rit of love, and amorous delight.
 She disappear'd, and left me dark ; I wak'd
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure : 480
 When, out of hope, behold her ! not far off,
 Such as I saw her in my dream, adorn'd
 With what all earth or heaven could bestow
 To make her amiable : on she came,
 Led by her heav'nly Maker, though unseen, 485
 And guided by his voice, nor uninform'd
 Of nuptial sanctity and marriage-rites :
 Grace was in all her steps, heav'n in her eye,
 In every gesture dignity and love !
 I overjoy'd could not forbear aloud : 490

This turn hath made amends ! Thou hast fulfill'd
 Thy words, Creator bounteous, and benign !
 Giver of all things fair ! but fairest this
 Of all thy gifts ! nor enviest. I now see
 Bone of my bone, flesh of my flesh, myself 495
 Before me : Woman is her name ; of man
 Extracted ; for this cause he shall forego
 Father and mother, and to' his wife adhere ;
 And they shall be one flesh, one heart, one soul.

She heard me thus ; and though divinely brought,
 Yet innocence, and virgin-modesty, 501
 Her virtue, and the conscience of her worth,
 That would be woo'd, and not unfought be won ;
 Not obvious, not obtrusive, but retir'd,
 The more desireable ; or, to say all, 505
 Nature herself, though pure of sinful thought,
 Wrought in her so, that seeing me, she turn'd :
 I follow'd her ; she what was honour knew,
 And with obsequious majesty approv'd

[L. 496, *Woman*.] Sax. q. d. *the womb of man, or the woe of man*, because of the sin and misery she has brought upon man.

My pleaded reason. To the nuptial bow'r 510
 I led her, blushing like the morn: all heav'n,
 And happy constellations, on that hour
 Shed their selectest influence; the earth
 Gave sign of gratulation, and each hill;
 Joyous the birds; fresh gales and gentle airs 515
 Whisper'd it to the woods, and from their wings
 Flung rose, flung odours from the spicy shrub,
 Disporting, till the amorous bird of night
 Sung spousal, and bid haste the ev'ning-star
 On his hill-top to light the bridal lamp. 520

Thus I have told thee all my state, and brought
 My story to the sum of earthly blifs
 Which I enjoy; and must confess to find
 In all things else delight indeed; but such
 As us'd or not, works in the mind no change, 525
 Nor vehement desire; these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flow'rs,
 Walks, and the melody of birds; but here
 Far otherwise, transported I behold,
 Transported touch: here passion first I felt, 530
 Commotion strange, in all enjoyments else
 Superior and unmov'd, here only weak
 Against the charm of beauty's pow'ful glance.
 Or nature fail'd in me, and left some part
 Not proof enough such object to sustain; 535
 Or from my side subducting, took perhaps
 More than enough; at least on her bestow'd
 Too much of ornament, in outward show
 Elaborate, of inward less exact.
 For well I understand in the prime end 540
 Of nature her th' inferior; in the mind,
 And inward faculties, which most excel;
 In outward also her resembling less
 His image who made both, and less expressing

The character of that dominion given
 O'er other creatures: yet when I approach
 Her loveliness, so absolute she seems,
 And in herself complete, so well to know
 Her own, that what she wills to do or say,
 Seems wisest, virtuousest, discreetest, best; 550
 All higher knowledge in her presence falls
 Degraded; wisdom in discourse with her
 Loses discount'nanc'd, and like folly shows;
 Authority and reason on her wait,
 As one intended first, not after made 555
 Occasionally; and to consummate all,
 Greatness of mind, and nobleness, their feat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd.

To whom the angel with contracted brow: 560
 Accuse not nature, she hath done her part;
 Do thou but thine; and be not diffident
 Of wisdom; she deserts thee not, if thou
 Disinists not her, when most thou need'st her nigh;
 By attributing over-much to things. 565
 Less excellent, as thou thyself perceiv'st.
 For what admir'st thou, what transports thee so?
 An outside? fair, no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love;
 Not thy subjection. Weigh with her thyself; 570
 Then value: oft-times nothing profits more
 Than self-esteem; grounded on just and right.
 Well-manag'd: of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shows: 575
 Made so adorn for thy delight the more,
 So awful, that with honour thou may'st love
 Thy mate; who sees when thou art seen least wise.
 But if the sense of touch, whereby mankind
 Is propagated, seem such dear delight 580

Beyond all other, think the same vouchsaf'd
 To cattle and each beast ; which would not be
 To them made common, and divulg'd, if ought
 Therein enjoy'd were worthy to subdue
 The soul of man, or passion in him move. 585
 What high'er in her society thou find'st
 Attractive, human, rational, love still ;
 In loving thou dost well, in passion not ;
 Wherein true love consists not : love refines
 The thoughts, and heart enlarges ; hath his seat 590
 In reas'on, and is judicious ; is the scale
 By which to heav'nly love thou may'st ascend ;
 Not sunk in carnal pleasure : for which cause
 Among the beasts no mate for thee was found.

To whom thus half abash'd Adam reply'd : 595
 Neither her outside form'd so fair, nor ought
 In procreation common to all kinds,
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem,)
 So much delights me, as those graceful acts, 600
 Those thousand decencies that daily flow
 From all her words and actions mix'd with love
 And sweet compliance, which declare unfeign'd

L. 591. — *and is judicious.*] To be judicious, means here to choose proper qualities in Eve for the object of love ; to love her only for what is truly amiable : not for *the sense of touch whereby mankind is propagated*, l. 579, &c. but for what Adam found higher in her society, human, and rational, l. 586, &c. Pearce.

L. 598. *Though higher of the genial bed by far.*] The genial bed, so Horace, Epist. i. l. 87. *lectus genialis*. And with mysterious reverence I deem. He had applied this epithet to marriage before, in B. iv. l. 743.

—— Nor Eve the rites

Mysterious of connubial love refus'd :

And again, l. 750.

Hail wedded love, *mysterious law*.

He means by it something that was not proper to be divulg'd, but ought to be kept in religious silence, and revered like the mysteries.
Newton.

Union of mind, or in us both one soul;
 Harmony to behold in wedded pair
 More grateful than harmonious sound to th' ear.
 Yet these subject not: I to thee disclose
 What inward thence I feel; not therefore foil'd,
 Who meet with various objects, from the sense
 Variously representing; yet still free
 Approve the best, and follow what I approve.
 To love thou blam'st me not; for love, thou say'st,
 Leads up to heav'n; is both the way and guide:
 Bear with me then, if lawful what I ask:
 Love not the heav'nly spi'rits, and how their love
 Express they, by looks only, or do they mix
 Irradiance, virtual or immediate touch?

To whom the angel, with a smile that glow'd
 Celestial rosy red, love's proper hue,
 Answer'd: Let it suffice thee that thou know'st
 Us happy, and without love no happiness.
 Whatever pure thou in the body' enjoy'st,
 (And pure thou wert created,) we enjoy
 In eminence, and obstacle find none
 Of membrane, joint, or limb, exclusive bars;
 Easier than air with air, if spi'rits embrace,
 Total they mix; union of pure with pure
 Desiring; nor restrain'd conveyance need,
 As flesh to mix with flesh, or soul with soul.
 But I can now no more: the parting sun
 Beyond the earth's green cape, and verdant isles
 Hesperian sets, my signal to depart.
 Be strong, live happy, and love! but first of all,
 Him, whom to love is to obey, and keep
 His great command: take heed lest passion sway
 Thy judgment to do ought, which else free will
 Would not admit: thine, and of all thy sons,
 The weal or woe in thee is plac'd; beware!
 I in thy persevering shall rejoice,

And all the blest'd. Stand fast! to stand, or fall, 640
 Free in thine own arbitrement it lies:
 Perfect within, no outward aid require:
 And all temptation to transgress repel.

So saying, he arose; whom Adam thus
 Follow'd with benediction. Since to part, 645
 Go heav'nly guest, ethereal messenger,
 Sent from whose sov'reign goodness I adore!
 Gentle to me, and affable, hath been
 Thy condescension, and shall be' honour'd ever
 With grateful memory: thou to mankind 650
 Be good and friendly still, and oft return.

So parted they; the angel up to heav'n
 From the thick shade, and Adam to his bow'r.

End of Book Eighth.

The ARGUMENT of Book IX.

SATAN, having compassed the earth, with meditated guile returns as a mist by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours; which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone: Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields. The serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attain'd to human speech, and such understanding, not till now; the serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden: the serpent now grown bolder, with many wiles and arguments induces her at length to eat; she, pleas'd with the taste, deliberates a while whether to impart thereof to Adam or not; at last brings him of the fruit, relates what persuaded her to eat thereof: Adam, at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her; and, extenuating the trespass, eats also of the fruit: the effects thereof in them both; they seek to cover their nakedness; then fall to variance, and accusation of one another.

*P. Cooper del.*

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PARADISE LOST.

B O O K IX.

NO more of talk where God or angel-guest
With man, as with his friend, familiar us'd
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblam'd. I now must change 5
Those notes to tragic; foul distrust, and breach
Disloyal on the part of man, revolt,
And disobedience; on the part of heav'n
Now alienated, distance and distaste,
Anger and just rebuke, and judgment giv'n, 10
That brought into this world a world of woe;
Sin, and her shadow Death, and Misery
Death's harbinger: Sad task, yet argument
Not less, but more heroic than the wrath
Of stern Achilles on his foe pursu'd 15

L. 1. *No more of talk, &c.*] These prologues or prefaces of Milton to some of his books, speaking of his own person, lamenting his blindness, and preferring his subject to those of Homer and Virgil, and the greatest poets before him, are condemned by some critics: and it must be allowed that we find no such digression in the Iliad or Æneid: it is a liberty that can be taken only by such a genius as Milton, and I question whether it would have succeeded in any hands but his. As Monsieur Voltaire says upon the occasion, "I cannot but own that an author is generally guilty of an unpardonable self-love, when he lays aside his subject to descant upon his own person; but that human frailty is to be forgiven in Milton; nay I am pleased with it."

L. 15. *Achilles.*] Lat. Gr. i. e. *without a lip*; which was burnt when he was an infant; or, *free from pain*; because he was made invulnerable, by being dipped all over in the river Styx, except the heel, by which his mother held him. The son of Pelus king

Thrice fugitive about Troy wall ; or rage
 Of Turnus for Lavinia disespous'd ;
 Or Neptune's ire, or Juno's, that so long
 Perplex'd the Greek, and Cytherea's son ;
 If answerable style I can obtain 20
 Of my celestial patroness, who deigns
 Her nightly visitation unimplor'd,
 And dictates to me slumb'ring, or inspires
 Easy my unpremeditated verse :
 Since first the subject for heroic song 25
 Pleas'd me, long chusing, and beginning late ;
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mast'ry to dissect
 With long and tedious havock fabled knights 30
 In battles feign'd ; the better fortitude
 Of patience and heroic martyrdom

of Thessaly, and Thetis goddess of the sea ; the most valiant of all the Grecian heroes that went to the siege of Troy. After many heroic actions he was slain by Paris, being shot in the heel.

L. 16. *Troy.*] from Tros, one of its kings, who enlarged it. An ancient city of Phrygia in the Lesser Asia, three miles from the Ægean sea, on the river Xanthus, near mount Ida. It was founded by Dardanus, A. M. 2574. Troy had only seven kings, viz. Teucer, Dardanus, Erythionius, Tros, Ilus, Laomedon, and Priamus, under whom it was burnt and razed by the Grecians, after a siege of ten years, about A. M. 2766, 432 years before the building of Rome, 317 years after its first founding, and 1183 before Christ. There were no monuments of it to be seen in Strabo's time, and he lived in the reign of Tiberius the emperor. The Trojans made divers colonies upon the Mediterranean sea.

L. 17. *Turnus.*] *Rutil.* An ancient king of the Rutilians, who were old inhabitants of Italy, long before the Latins. He was a brave champion ; but at last engaging with Æneas, for the sake of Lavinia, was slain by him in a duel, as Liyy, Florus, Justin, and Virgil relate, which many learned authors have counted since.

L. 18. *Neptune.*] Lat. Gr. i. e. a washer ; or from *Nephtin*, Heb. and *Egypt.* i. e. maritime. Hence Naphtuhim, a colony of the Egyptians descended from Mizraim, who settled upon the coasts of the Mediterranean sea, Gen. x. 13. whence the Greeks feigned this fable of Neptune the god of the sea.

Unsung ; or to describe races and games,
 Or tilting furniture, emblazon'd shields,
 Impresses quaint, caparisons, and steeds ; 35
 Bases, and tinsel trappings, gorgeous knights
 At joust and tourneament ; then, marshall'd feast
 Serv'd up in hall, with sewers, and seneshals ;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person, or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing 45
 Depress'd ; and much they may, if all be mine,
 Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 50
 'Twixt day and night ; and now from end to end
 Night's hemisphere had veil'd th' horizon round :
 When Satan, who late fled before the threats
 Of Gabriel out of Eden, now improv'd
 In meditated fraud and malice, bent 55
 On man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd
 From compassing the earth ; cautious of day,
 Since Uriel, regent of the sun, descry'd 60
 His entrance, and forewarn'd the Cherubim,
 That kept their watch ; thence full of anguish driv'n,

L. 34. *Tilting.*] Sax. O. Eng. The running of armed men on horseback one against another with spears ; a diversion much practised among the antients, and first used at the old Nemean games in Greece.

L. 37. *Tourneament.*] Fr. Ital. i. e. a turning round ; a concourse ; a military diversion. Turning, jousting, and fighting on horseback.

The space of sev'n continu'd nights he rode
 With darknes; thrice the equinoctial line
 He circled: four times cross'd the car of night 65
 From pole to pole traversing each colure:
 On th' eighth return'd; and, on the coast averse
 From entrance, or Cherubic watch, by stealth
 Found unsuspected way. There was a place, 69
 Now not, though sin, not time, first wrought the change,
 Where Tigris, at the foot of Paradise,
 Into a gulf shot under ground, till part
 Rose up a fountain by the Tree of Life:
 In with the river sunk, and with it rose
 Satan, involv'd in rising mist; then sought 75
 Where to lie hid: sea he had search'd, and land,
 From Eden over Pontus, and the pool
 Meotis, up beyond the river Ob;
 Downward as far antarctic; and in length,
 West from Orontes, to the ocean barr'd 80
 At Darien: thence to the land where flows

L. 63. *The space of sev'n continu'd nights he rode With darknes, &c.*] It was about noon that Satan came to the earth, and having been discovered by Uriel, he was driven out of Paradise the same night, as we read in book fourth. From that time he was a whole week in continual darknes for fear of another discovery. *Thrice the equinoctial line he circled;* he travelled on with the night three times round the equator; he was three days moving round from east to west as the sun does, but always on the opposite side of the globe in darknes. *Newton.*

L. 71. *Tigris.*] A Persian and Median word, from the *Heb.* i. e. *an arrow or dart*, because of the rapidity of its course; therefore Dionysius calls it the most rapid of all rivers in the world; *Perf.* 1. line 778. It riseth in mount Ararat or Niphates in Armenia, parts Mesopotomia and Assyria, runs by Babylon, and a little below Bagdad joins the river Euphrates.

L. 78. *Meotis.*] *Lat. Gr. i. e. the mother or nurse of the sea;* because it is the source or original spring of the Pontus. It is a lake on the coast of Crim-Tartary, into which the river Tanais runneth, and parts Europe from Asia, on that side. In the deepest parts it is not above eighteen feet.

Ibid. Oby.] by a figure of grammar. In Latin *Obba*, or *Obius*; *Perf.* Tartar. *extension, wideness;* because it is a broad river. A vast river, which parts Siberia and Tartary from Russia.

L. 81. *Darien.*] *American.* A neck of land eighteen, and in

Ganges and Indus. Thus the orb he roam'd
 With narrow search; and with inspection deep
 Consider'd ev'ry creature, which of all
 Most opportune might serve his wiles; and found 85
 The serpent subtlest beast of all the field.

Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight: for in the wily snake
 Whatever sleights, none would suspicious mark,
 As from his wit and native subtlety
 Proceeding; which in other beasts observ'd,
 Doubt might beget of diabolic pow'r 95
 Active within beyond the sense of brute.

Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd:
 O earth! how like to heav'n! if not preferr'd
 More justly, feat worthier of gods, as built 100
 With second thoughts, reforming what was old!
 For what God after better worse would build?
 Terrestrial heav'n, danc'd round by other heav'ns
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems, 105
 In thee concent'ring all their precious beams
 Of sacred influence! As God in heav'n
 Is centre, yet extends to all; so thou
 Cent'ring receiv'st from all those orbs: in thee,
 Not in themselves, all their known virtue' appears
 Productive in herb, plant, and nobler birth 111
 Of creatures animate with gradual life
 Of growth, sense, reason, all summ'd up in man.

some places no more than twelve leagues over from east to west.
 upon the river Darien, between the gulf of Mexico and the South
 sea; therefore the Spaniards attempted to cut it, but they could
 not perfect it. It joineth North and South America.

With what delight could I have walk'd thee round,
If I could joy in ought; sweet interchange 115
Of hill, and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crown'd,
Rocks, dens, and caves! But I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel 120
Torment within me', as from the hateful siege
Of contraries; all good to me becomes
Bane; and in heav'n much worse would be my state.
But neither here seek I, no nor in heav'n
To dwell, unless by mast'ring heav'n's Supreme; 125
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and him destroy'd, 130
Or won to what may work his utter loss,
For whom all this was made; all this will soon
Follow, as to him link'd in weal or woe;
In woe then! that destruction wide may range:
To me shall be the glory sole among 135
Th' infernal pow'rs, in one day to have marr'd
What he almighty styl'd, six nights and days
Continu'd making; and, who knows how long
Before had been contriving? though perhaps
Not longer than since I, in one night, freed 140
From servitude inglorious well nigh half
Th' angelic name, and thinner left the throng
Of his adorers: he, to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd 145
More angels to create, if they at least
Are his created, or, to spite us more,
Determin'd to advance into our room
A creature form'd of earth, and him endow,

Exalted from so base original, 150
 With heav'nly spoils, our spoils : what he decreed,
 He' effected ; man he made, and for him built
 Magnificent this world, and earth his seat,
 Him lord pronounc'd ; and, O indignity !
 Subjected to his service angel-wings, 155
 And flaming ministers to watch and tend
 Their earthly charge. Of these the vigilance
 I dread ; and to elude, thus wrapt in mist
 Of midnight-vapour glide obscure, and pry
 In every bush and brake, where hap may find. 160
 The serpent sleeping : in whose mazy folds
 To hide me, and the dark intent I bring.
 O foul descent ! that I, who erst contended
 With gods to sit the high'est, am now constrain'd
 Into a beast, and mix'd with bestial slime, 165
 This essence to incarnate and imbrute,
 That to the height of Deity aspir'd !
 But what will not ambition and revenge
 Descend to ? Who aspires, must down as low
 As high he soar'd, obnoxious, first or last, 170
 To basest things. Revenge, at first though sweet,
 Bitter ere long, back on itself recoils :
 Let it ; I reck not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new favourite. 175
 Of heav'n, this man of clay, son of despite,
 Whom, us the more to spite, his Maker rais'd
 From dust : spite then with spite is best repaid.
 So saying, through each thicket, dank or dry,
 Like a black mist low creeping, he held on 180
 His midnight search, where soonest he might find
 The serpent : him fast sleeping soon he found
 In labyrinth of many a round self-roll'd,
 His head the midst, well stor'd with subtle wiles :
 Not yet in horrid shade or dismal den, 185

Nor nocent yet ; but on the grassy herb
 Fearless unfear'd he slept. In at his mouth
 The devil enter'd, and his brutal sense,
 In heart or head, possessing, soon inspir'd
 With act intelligential ; but his sleep 190
 Disturb'd not, waiting close th' approach of morn.

Now, when as sacred light began to dawn
 In Eden on the humid flow'rs, that breath'd
 Their morning-incense, when all things that breathe,
 From th' earth's great altar send up silent praise 195
 To the Creator, and his nostrils fill

With grateful smell, forth came the human pair,
 And join'd their vocal worship to the choir
 Of creatures wanting voice ; that done, partake
 The season, prime for sweetest scents and airs : 200

Then commune how that day they best may ply
 Their growing work ; for much their work outgrew
 The hands dispatch of two gard'ning so wide.

And Eve first to her husband thus began :

Adam, well may we labour still to dress 205
 This garden, still to tend plant, herb, and flow'r,
 Our pleasant task injoin'd ; but till more hands
 Aid us, the work under our labour grows,
 Luxurious by restraint ; what we by day
 Lop overgrown, or prune, or prop, or bind, 210
 One night or two with wanton growth derides,
 Tending to wild. Thou therefore now advise,

L. 192. *Now, when as sacred light, &c.*] The author gives us a description of the morning, which is wonderfully suitable to a divine poem, and peculiar to that first season of nature : he represents the earth, before it was cursed, as a great altar, breathing out its incense from all parts, and sending up a pleasant flavour to the nostrils of its Creator ; to which he adds a noble idea of Adam and Eve, as offering their morning worship, and filling up the universal consort of praise and adoration. Addison.

L. 200. *The season, prime for sweetest scents and airs.*] As Milton thus commends the morning, so he was himself an early riser. See what he says of himself in his *Apology for Smectymnus*, p. 109. vol. I. edit. 1738.

Or bear what to my mind first thoughts present :
 Let us divide our labours ; thou where choice
 Leads thee, or where most needs ; whether to wind 215
 The woodbine round this arbour, or direct
 The clasping ivy where to climb ; while I
 In yonder spring of roses intermix'd
 With myrtle, find what to redress till noon :
 For while so near each other thus all day 220
 Our task we chuse, what wonder if so near
 Looks intervene, and smiles, or object new
 Casual discourse draw on, which intermits
 Our day's work ; brought to little, though begun
 Early, and th' hour of supper comes unearn'd. 225

To whom mild answer Adam thus return'd :
 Sole Eve, associate sole, to me beyond
 Compare, above all living creatures dear !
 Well hast thou motion'd ; well thy thoughts employ'd ;
 How we might best fulfil the work which here 230
 God hath assign'd us ; nor of me shalt pass
 Unprais'd : for nothing lovelier can be found
 In woman than to study household good ;
 And good works in her husband to promote.
 Yet not so strictly hath our Lord impos'd 235
 Labour, as to debar us when we need
 Refreshment, whether food, or talk between,
 Food of the mind, or this sweet intercourse
 Of looks and smiles ; for smiles from reason flow
 To brute deny'd, and are of love the food ; 240
 Love, not the lowest end of human life.
 For not to irksome toil, but to delight
 He made us, and delight to reason join'd.
 These paths and bow'rs doubt not but our joint hands
 Will keep from wilderness with ease, as wide 245
 As we need walk ; till younger hands ere long
 Assist us. But if much converse perhaps
 Thee satiate, to short absence I could yield :

For solitude sometimes is best society,
 And short retirement urges sweet return.
 But other doubt possesses me, lest harm
 Befall thee sever'd from me ; for thou know'st
 What hath been warn'd us ; what malicious foe
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame, 255
 By sly assault : and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, us asunder :
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need : 260
 Whether his first design be to withdraw
 Our fealty from God, or to disturb
 Conjugal love ; than which perhaps no bliss
 Enjoy'd by us excites his envy more ;
 Or this, or worse, leave not the faithful side : 265
 That gave thee being, still shades thee, and protects.
 The wife, where danger or dishonour lurks,
 Safest and seemliest by her husband stays,
 Who guards her, or with her the worst endures.

To whom the virgin-majesty of Eve, 270
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd :

Offspring of heav'n and earth, and all earth's lord !
 That such an enemy we have, who seeks
 Our ruin, both by thee inform'd I learn, 275
 And from the parting angel overheard,
 As in a shady nook I stood behind,
 Just then return'd at shut of ev'ning-flow'rs.
 But that thou shouldst my firmness therefore doubt
 To God or thee because we have a foe 280
 May tempt it, I expected not to hear.
 His violence thou fear'st not, being such
 As we, not capable of death or pain,

Can either not receive, or can repel.
 His fraud is then thy fear; which plain infers 285
 Thy equal fear, that my firm faith and love
 Can by his fraud be shaken or seduc'd:
 Thoughts, which how found they harbour in thy breast,
 Adam, mislthought of her to thee so dear?

To whom with healing words Adam reply'd: 290
 Daughter of God and man, immortal Eve!
 For such thou art, from sin and blame entire:
 Not diffident of thee do I dissuade.

Thy absence from my sight, but to avoid
 Th' attempt itself, intended by our foe. 295

For he who tempts, though' in vain, at least asperes
 The tempted with dishonour foul; suppos'd
 Not incorruptible of faith, not proof

Against temptation: thou thyself with scorn
 And anger wouldst resent the offer'd wrong, 300

Though ineffectual found: misdeem not then,
 If such affront I labour to avert

From thee alone, which on us both at once
 The enemy, though bold, will hardly dare;

Or daring, first on me th' assault shall light. 305

Nor thou his malice and false guile condemn;
 Subtle he needs must be, who could seduce

Angels: nor think superfluous others aid.

I from the influence of thy looks receive

Access in every virtue, in thy sight 310

More wise, more watchful, stronger, if need were

Of outward strength; while shame, thou looking on,

Shame to be overcome, or over-reach'd,

Would utmost vigour raise, and rais'd unite.

Why shouldst not thou like sense within thee feel 315

When I am present, and thy trial chuse

With me, best witness of thy virtue try'd?

So spake domestic Adam in his care

And matrimonial love : but Eve, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd :

If this be our condition, thus to dwell
 In narrow circuit, straiten'd by a foe,
 Subtle or violent, we not endu'd
 Single with like defence, where-ever met ; 325
 How are we happy, still in fear of harm ?
 But harm precedes not sin : only our foe
 Tempting affronts us with his foul esteem
 Of our integrity : his foul esteem
 Sticks no dishonour on our front, but turns 330
 Foul on himself ; then wherefore shunn'd or fear'd
 By us ? who rather double honour gain
 From his surmise prov'd false ; find peace within,
 Favour from heav'n, our witness, from th' event.
 And what is faith, love, virtue unassay'd 335
 Alone, without exterior help sustain'd ?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd :
 Frail is our happiness, if this be so, 340
 And Eden were no Eden, thus expos'd.

To whom thus Adam fervently reply'd :
 O woman ! best are all things as the will
 Of God ordain'd them : his creating hand
 Nothing imperfect or deficient left 345
 Of all that he created ; much less man,
 Or ought that might his happy state secure,
 Secure from outward force ; within himself

L. 342. *To whom thus Adam fervently reply'd :*
O woman !] What Eve had just now said required some reprimand
 from Adam, and it was necessary to describe him as in some de-
 gree displeased ; but what extreme delicacy has our author shown
 in chusing the word *fervently* to express it by ? a term which though
 it implies some emotion, yet carries nothing in its idea inconsistent
 with that subserviency of the passions which subsisted before the fall.
Thyer.

The danger lies, yet lies within his pow'r :

Against his will he can receive no harm.

350

But God left free the will ; for what obeys

Reason, is free ; and reason he made right :

But bid her well beware, and still erect,

Left by some fair appearing good surpris'd,

She dictate false, and misinform the will

355

To do what God expressly hath forbid.

Not then mistrust, but tender love, enjoins,

That I should mind thee oft, and mind thou me.

Firm we subsist, yet possible to swerve ;

Since reason not impossibly may meet

360

Some specious object, by the foe suborn'd ;

And fall into deception unaware,

Not keeping strictest watch, as she was warn'd.

Seek not temptation then, which to avoid

Were better, and most likely if from me

365

Thou sever not ; trial will come unfought.

Wouldst thou approve thy constancy, approve

First thy obedience ; th' other who can know,

Not seeing thee attempted ? who attest ?

But if thou think, trial unfought may find

370

Us both securer than thus warn'd thou seem'st,

Go ; for thy stay, not free, absents thee more ;

Go in thy native innocence, rely

On what thou hast of virtue, summon all,

For God tow'ards thee hath done his part, do thine.

So spake the patriarch of mankind ; but Eve 376

Perfisted, yet submits, though last, reply'd :

With thy permission then, and thus forewarn'd,

Chiefly by what thy own last reasoning words

Touch'd only ; that our trial, when least fought, 380

May find us both perhaps far less prepar'd,

The willinger I go ; nor much expect

A foe so proud will first the weaker seek ;

So bent, the more shall shame him his repulse.

384

Thus saying, from her husband's hand her hand
 Soft she withdrew; and like a wood-nymph light
 Oread, or Dryad, or of Delia's train,
 Betook her to the groves: but Delia's self
 In gate surpass'd, and goddess-like deport;
 Though not, as she, with bow and quiver arm'd, 390
 But with such gard'ning tools as art yet rude,
 Guiltless of fire had form'd, or angels brought
 To Pales, or Pomona, thus adorn'd,
 Likest she seem'd, Pomona, when she fled
 Vertumnus, or to Ceres in her prime, 395
 Yet virgin of Proserpina from Jove.
 Her long with ardent look his eye pursu'd
 Delighted, but desiring more her stay.
 Oft he to her his charge of quick return
 Repeated; she to him as oft engag'd 400
 To be return'd by noon amid the bow'r,
 And all things in best order to invite
 Noontide repast, or afternoon's repose.
 O much deceiv'd, much failing, hapless Eve,
 Of thy presum'd return! event perverse! 405
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose!
 Such ambush, hid among sweet flow'rs and shades,
 Waited with hellish rancour imminent
 To intercept thy way, or send thee back 410
 Despoil'd of innocence, of faith, of bliss!

L. 387. *Delia*,] or *Diana*; the daughter of Jupiter and Latona, goddess of the woods, hunting, and virginity. The nymphs were her attendants.

L. 395. *Vertumnus*.] Lat. i. e. *the changing year*. A god among the old Romans, who fell in love with Pomona, and to obtain her, he turned himself into all forms. He was king of Tuscany, who taught men the art of gardening; for which he was deified. This fable signifies the different seasons of the year. His feasts were celebrated at Rome, in the autumn; wherein they thanked the god for preserving the fruits to maturity.

For now, and since first break of dawn, the fiend,
 Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find
 The only two of mankind, but in them 415
 The whole included race, his purpos'd prey.
 In bow'r and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendence, or plantation for delight ;
 By fountain or by shady rivulet 420
 He sought them both, but wish'd his hap might find
 Eve separate ; he wish'd, but not with hope
 Of what so seldom chanc'd ; when to his wish,
 Beyond his hope, Eve separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half-spy'd, so thick the roses bushing round
 About her glow'd ; oft stooping to support
 Each flow'r of slender stalk, whose head though gay
 Carnation, purple, azure, or speck'd with gold,
 Hung drooping unsustain'd : them she upstays 430
 Gently with myrtle band ; mindless the while
 Herself, though fairest unsupported flow'r,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travers'd
 Of stateliest covert, cedar, pine, or palm ; 435
 Then voluble and bold ; now hid, now seen
 Among thick-woven arborets and flow'rs
 Imborder'd on each bank, the hand of Eve :
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis ; or renown'd 440
 Alcinous, host of old Laertes' son ;
 Or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.

L. 441. Alcinous entertained Ulysses in his disasters, as Homer relates.

As one who long in populous city pent, 445
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn, to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight ;
 The smell of grain, or tedded grafs, or kine, 450
 Or dairy', each rural sight, each rural sound ;
 If chance, with nymph-like step, fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight :
 Such pleasure took the serpent to behold 455
 This flow'ry plat, the sweet recess of Eve
 Thus early, thus alone : her heav'nly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her ev'ry air
 Of gesture, or least action, over-aw'd 460
 His malice, and with rapine sweet bereav'd
 His fierceness of the fierce intent it brought :
 That space the evil one abstracted stood
 From his own ev'il, and for the time remain'd
 Stupidly good, of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge.
 But the hot hell that always in him burns,
 Though in mid heav'n, soon ended his delight ;
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd : then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites :
 Thoughts, whither have ye led me ! with what sweet
 Compulsion thus transported, to forget
 What hither brought us ! hate, not love, nor hope
 Of Paradise for hell, hope here to taste 476
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying ; other joy
 To me is lost. Then let me not let pass
 Occasion which now smiles. Behold alone 480

The woman, opportune to all attempts ;
 Her husband, for I view far round, not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mold ; 485
 Foe not formidable, exempt from wound ;
 I not ; so much hath hell debas'd, and pain
 Infeebled me to what I was in heav'n.
 She fair, divinely fair, fit love for Gods,
 Not terrible, though terror be in love 490
 And beauty, not approach'd by stronger hate ;
 Hate stronger, under show of love well feign'd ;
 The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd
 In serpent, inmate bad, and toward Eve 495
 Address'd his way : not with indented wave,
 Prone on the ground, as since ; but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold, a surging maze ; his head
 Crested aloft, and carbuncle his eyes ; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floted redundant ; pleasing was his shape,
 And lovely : never since of serpent-kind

L. 490. *Not terrible, though terror be in love
 And beauty, not approach'd by stronger hate.* Satan had been saying,
 that he dreaded Adam, such was his strength of body and mind,
 and his own so debased from what it was in heaven : But Eve (he
 goes on to say) is lovely, not terrible, though terror be in love and
 beauty ; unless it is approached by a mind armed with hate as his
 is ; a hate the greater, as it is disguised under dissembled love.
 An excellent writer (Dr. Pearce) hath observed on this passage,
 that " a beautiful woman is approached with terror, unless he who
 approaches her has a stronger hatred of her than her beauty can
 beget love in him." *Richardson.*

Something like this in *Paradise Regain'd*, B. II. l. 159.

— virgin majesty with mild

And sweet allay'd, yet terrible t' approach.

Thyer.

Lovelier ; not those that in Illyria chang'd
 Hermione and Cadmus, or the god
 In Epidaurus ; nor to which transform'd
 Ammonian Jove, or Capitoline was seen ;
 He with Olympias, this with her who bore
 Scipio the height of Rome. With tract oblique 510

L. 506. *Hermione.*] Lat. Gr. from the Heb. i. e. *the east* ; from mount Hermon in the east of Canaan, where she was born. She was the daughter of Mars and Venus, and the wife of Cadmus, of which the poets made many fables.

Ibid. *Cadmus.*] Lat. Heb. Gr. i. e. *the east* ; an ancient Phenician, born at Sidon, said to be the son, rather than the general, of Agenor king of Phenicia, about A. M. 2660. But more likely he was a Cadomite, about mount Hermon. The Cadomites are mentioned, Gen. xv. 19. About the time of Joshua, Cadmus fled from his victorious arms, came into Greece, settled a colony of the old Phenicians there ; built Thebes in Beotia, taught the Greeks the use of letters, steel, copper, brass, and other arts ; for which he was highly celebrated.

L. 507. *Epidaurus.*] or *Epitaurus* ; as Eustatius and Strabo call it ; Lat. from the Gr. i. e. *near the bull*. An ancient city of Agria, a small region of the Peloponnesus or Morea, upon the Egean sea, built by Darius, the son of Hystaspes, according to Pliny, *lib. vi. c. 27.*

L. 508. *Jupiter Ammon.*] Ham, the son of Noah, who had Africa for his share. In the sandy hot deserts of Lybia, a famous temple and oracle were erected to his memory, whom the Greeks called *Jupiter Ammon*.

Ibid. *Capitoline.*] of the *Capitol* ; Lat. i. e. *the head of Jove*, which was found buried there, when they dug for the foundation of it. The Capitol is the grand castle of Rome, where Jupiter Capitolinus was worshipped, in a most stately and rich temple, who, under the form of another serpent, is said to have conversed with the mother of Scipio Africanus.

L. 509. *Olympias.*] Lat. from the Gr. i. e. *all light*. Her first name was *Myrtalis* ; Lat. Gr. i. e. *a myrtle-tree*. *Justin, lib. 9. 7. 13.* the wife of Philip king of Macedon, and mother of Alexander the Great : She is said to have conceived him, not of her own husband, but of another huge serpent. Hence the flattering Greeks persuaded Alexander, that Jupiter Hammon, in the form of a serpent, was his real father : therefore, he marched through the vast desert of Libya to visit him ; which the cunning priest confirmed, and called him *the son of Jupiter*. This is related by Justin, Pliny, Q. Curtius, &c.

L. 510. *Scipio*] Lat. i. e. *a staff*. This was Publius Cornelius Scipio Africanus, who conquered Hannibal, razed Carthage, added Africa to the Roman empire, and advanced it to the height of all its glory ; for which the senate decreed, that he should be stiled *the best man*.

At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a ship by skilful steersman wrought
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail : 515
 So varied he, and of his tortuous train
 Curl'd many a wanton wreath in sight of Eve,
 To lure her eye. She busied, heard the sound
 Of rustling leaves ; but minded not, as us'd
 To such disport before her through the field, 520
 From every beast, more duteous at her call,
 Than at Circean call the herd disguis'd.
 He bolder now, uncall'd before her stood,
 But as in gaze admiring : oft he bow'd
 His turret crest, and sleek enamell'd neck, 525
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of Eve to mark his play ; he glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began :
 Wonder not, sov'reign mistress, if perhaps

Ibid. Rome.] Heb. i. e. *high* ; being built on seven hills ; or
Gr. i. e. strength and power. The chief city of Italy upon both
 sides of the Tyber, ten miles from the sea, and 840 miles from
 London ; the seat of the Roman empire, and, for a long time, the
 mistress of the world ; having had the greatest part of Europe, A-
 sia, and Africa under her.

L. 531. *His fraudulent temptation thus began.]* We see by this
 first speech of Satan what our author thought the most probable,
 the most natural, and the most successful way of beginning a
 temptation upon a woman, namely, flattery, extravagant admira-
 tion of her person, and fulsome commendations of her merit and
 beauty ; and by these means engaging her attention, and so delud-
 ing her to her ruin. This speech is much of the same strain and
 spirit with that which Satan had made to her before in her dream,
 B. V. l. 37. &c. ; and it had a fatal effect ; for,

Into the heart of Eve his words made way.
 To cry her up as a goddess, was the readiest way to make her a
 mere mortal. *Newton.*

Thou canst, who art sole wonder ; much less arm
 Thy looks, the heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze 535
 Infatiate ; I thus single, nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair ;
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty' adore, 540
 With ravishment beheld, there best beheld
 Where universally admir'd ; but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one man except, 545
 Who sees thee ? (and what is one ?) who shouldst be seen
 A goddess among gods, ador'd and serv'd
 By angels numberless, thy daily train.

So glaz'd the tempter, and his proem tun'd ;
 Into the heart of Eve his words made way, 550
 Though at the voice much marvelling ; at length
 Not unamaz'd she thus in answer spake :

What may this mean ? language of man pronounc'd
 By tongue of brute, and human sense express'd ?
 The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all articulate sound :
 The latter I demur ; for in their looks
 Much reas'on, and in their actions, oft appears.
 Thee, serpent, subtlest beast of all the field 560
 I knew, but not with human voice endu'd ;
 Redouble then this miracle, and say,
 How cam'st thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in fight : 565
 Say, for such wonder claims attention due.

To whom the guileful tempter thus reply'd :

X. Book IX. PARADISE LOST. 43

Empress of this fair world, resplendent Eve,
 Easy it is to me to tell thee all [obey'd :
 What thou command'st, and right thou should'st be'
 I was at first as other beasts that graze 571
 The trodden herb, of abject thoughts and low,
 As was my food ; nor ought but food discern'd
 Or sex, and apprehended nothing high :
 Till on a day roving the field, I chanc'd 575
 A goodly tree far distant to behold,
 Loaden with fruit of fairest colours mix'd,
 Ruddy and gold : I nearer drew to gaze ;
 When from the boughs a savoury odour blown,
 Grateful to appetite, more pleas'd my sense 580
 Than smell of sweetest fennel, or the teats
 Of ewe or goat, dropping with milk at ev'n,
 Unsuck'd of lamb or kid that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples, I resolv'd 585
 Not to defer ; hunger and thirst at once,
 Pow'rful persuaders, quicken'd at the scent
 Of that alluring fruit, urg'd me so keen.
 About the mossy trunk I wound me soon ;
 For high from ground the branches would require 590
 Thy utmost reach, or Adam's : round the tree
 All other beasts that saw, with like desire
 Longing and envying stood, but could not reach.
 Amid the tree now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill 595
 I spar'd not ; for such pleasure till that hour
 At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward pow'rs, and speech 600
 Wanted not long, though to this shape retain'd.
 Thenceforth to speculations high or deep
 I turn'd my thoughts ; and, with capacious mind, 605

Consider'd all things visible in heav'n,
Or earth, or middle, all things fair and good ; 605
But all that fair and good in thy divine
Semblance, and in thy beauty's heav'nly ray,
United I beheld ; no fair to thine

Equivalent or second, which compell'd
Me thus, though importune perhaps, to come 610
And gaze, and worship thee, of right declar'd
Sov'reign of creatures, universal dame.

So talk'd the spirited sly snake ; and Eve
Yet more amaz'd, unwary thus reply'd :

Serpent, thy overpraising leaves in doubt 615
The virtue of that fruit, in thee first prov'd.
But say, where grows the tree, from hence how far ?

For many are the trees of God that grow
In Paradise, and various, yet unknown
To us ; in such abundance lies our choice, 620

As leaves a greater store of fruit untouch'd,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her birth.

To whom the wily adder, blithe and glad : 625
Empress, the way is ready, and not long ;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm : if thou accept
My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Brightens his crest ; as when a wand'ring fire,
Compact of unctuous vapour, which the night 635
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil spirit attends,
Hovering, and blazing with delusive light,

Book IX. PARADISE LOST. 45

Misleads th' amaz'd night-wand'rer from his way, 640
To bogs and mires, and oft through pond or pool,
There swallow'd up and lost, from succour far.

So glister'd the dire snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe ; 645

Which when she saw, thus to her guide she spake :

Serpent, we might have spar'd our coming hither,
Fruitless to me, though fruit be here to' excess ;
The credit of whose virtue rest with thee,
Wondrous indeed, if cause of such effects. 650

But of this tree we may not taste nor touch ;
God so commanded, and left that command
Sole daughter of his voice ; the rest, we live
Law to ourselves, our reason is our law.

To whom the tempter guilefully reply'd : 655
Indeed ? hath God then said that of the fruit
Of all these garden trees ye shall not eat,
Yet lords declar'd of all in earth or air ?

To whom thus Eve yet sinless : Of the fruit
Of each tree in the garden we may eat ; 660
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more bold
The tempter, but with show of zeal and love 665
To man, and indignation at his wrong,
New part puts on ; and as to passion mov'd,
Fluctuates disturb'd, yet comely, and in act
Rais'd, as of some great matter to begin.
As when of old some orator renown'd 670

L. 640. *Ignis Fatuus.*] i. e. a silly fire ; and we call it *Jack in the lantern*, and *Will with the wisp* ; because it resembles those things. It is a compounded close united body of oily and sulphureous matter, and fired with vapours exhaled from the earth.

In Athens or free Rome, where eloquence
 Flourish'd, since mute, to some great cause address'd,
 Stood in himself collected, while each part,
 Motion, each act won audience, ere the tongue,
 Sometimes in height began, as no delay
 Of preface brooking through his zeal of right :
 So standing, moving, or to height up grown,
 The tempter all impassion'd thus began :

675

O sacred, wise, and wisdom-giving plant,
 Mother of science, now I feel thy pow'r
 Within me clear, not only to discern
 Things in their causes, but to trace the ways
 Of highest agents, deem'd however wise.

680

Queen of this universe, do not believe
 Those rigid threats of death ; ye shall not die :
 How should ye ? by the fruit ? it gives you life
 To knowledge ; by the threat'ner ? look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than fate
 Meant me, by vent'ring higher than my lot.
 Shall that be shut to man, which to the beast
 Is open ? or will God incense his ire

685

690

For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounc'd, whatever thing death be,
 Deterr'd not from atchieving what might lead
 To happier life, knowledge of good and evil ;
 Of good, how just ? of evil, if what is evil
 Be real, why not known, since easier shunn'd ?

695

L. 671. *Athens.*] Heb. i. e. *wisdom* ; Gr. i. e. *oil* ; from *Athena*, another name of *Minerva*, the goddess of wisdom, and inventress of oil, who bestowed her name upon this city ; or from *Athis*, the daughter of *Cranus*, the second king of it, according to *Justin*, lib. 2. 6. *Athens* was the most famous city and university of Greece, on the coast of *Attica*, the river *Cephissus*, upon the *Ægean* sea, and once the universal school of mankind ; where arts and sciences had their first advancement among the Greeks, under *Socrates*, *Plato*, and many other learned masters.

Book IX. PARADISE LOST. 47

God therefore cannot hurt ye, and be just : 700

Not just, not God ; not fear'd then, nor obey'd :

Your fear itself of death removes the fear.

Why then was this forbid ? Why, but to awe ;

Why, but to keep ye low, and ignorant,

His worshippers : He knows that in the day 705

Ye eat thereof, your eyes, that seem so clear,

Yet are but dim, shall perfectly be then

Open'd and clear'd, and ye shall be as gods,

Knowing both good and evil as they know.

That ye shall be as gods, since I as man, 710

Internal man, is but proportion meet ;

I of brute, human ; ye of human, gods.

So ye shall die perhaps, by putting off

Human, to put on gods ; death to be wish'd,

Though threaten'd, which no worse than this can bring.

And what are gods that man may not become 716

As they, participating god-like food ?

The gods are first, and that advantage use

On our belief, that all from them proceeds :

I question it ; for this fair earth I see, 720

Warm'd by the sun, producing every kind,

Them nothing : if they all things, who inclos'd

Knowledge of good and evil in this tree,

That who so eats thereof, forthwith attains

Wisdom without their leave ? and wherein lies 725

Th' offence, that man should thus attain to know ?

What can your knowledge hurt him, or this tree

Impart against his will, if all be his ?

Or is it envy ? and can envy dwell

In heav'nly breasts ? these, these, and many more 730

Causes, import your need of this fair fruit.

Goddeſs humane, reach then, and freely taste.

He ended ; and his words, replete with guile,

Into her heart too easy entrance won :

Fix'd on the fruit she gaz'd, which to behold 735
 Might tempt alone ; and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth ;
 Mean-while the hour of noon drew on, and wak'd
 An eager appetite, rais'd by the smell 740
 So savoury of that fruit, which with desire,
 Inclinal now grown to touch or taste,
 Solicited her longing eye : yet first
 Pausing a while, thus to herself she mus'd :
 Great are thy virtues, doubtless, best of fruits, 745
 Though kept from man, and worthy to be admir'd ;
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise.
 Thy praise he also who forbids thy use, 750
 Conceals not from us, naming thee the tree
 Of knowledge, knowledge both of good and evil ;
 Forbids us then to taste ; but his forbidding
 Commends thee more, while it infers the good
 By thee communicated, and our want : 755
 For good unknown, sure is not had ; or had,
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wise ?
 Such prohibitions bind not. But if death 760
 Binds us with after-bands, what profits then
 Our inward freedom ? in the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the serpent ? He hath eat'n and lives,
 And knows, and speaks, and reasons, and discerns, 765
 Irrational till then. For us alone
 Was death invented ? or to us deny'd
 This intellectual food, for beasts reserv'd ?
 For beasts it seems : yet that one beast which first

Hath tasted, envies not, but brings with joy 770
The good befall'n him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I then, rather what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty? 775
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both body' and mind?
So saying, her rash hand in evil hour 780
Forth reaching to the fruit, she pluck'd, she ate:
Earth felt the wound; and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost. Back to the thicket slunk
The guilty serpent: and well might; for Eve 785
Intent now wholly on her taste, nought else
Regarded, such delight till then, as seem'd,
In fruit she never tasted, whether true
Or fancy'd so, through expectation high
Of knowledge; nor was Godhead from her thought.
Greedy she ingorg'd without restraint, 791
And knew not eating death. Sate at length,
And heighten'd as with wine, jocund and boon,
Thus to herself she pleasingly began:
O sov'reign, virtuous, precious of all trees 795
In Paradise, of operation bless'd
To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease 801
Of thy full branches, offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the gods, who all things know:

Though others envy what they cannot give; 805
 For had the gift been theirs, it had not here
 Thus grown. Experience, next to thee I owe,
 Best guide; not following thee, I had remain'd
 In ignorance; thou open'st wisdom's way,
 And giv'st access, though secret she retire. 810
 And I perhaps am secret; heav'n is high,
 High, and remote to see from thence distinct
 Each thing on earth; and other care perhaps
 May have diverted from continual watch
 Our great forbidding, safe with all his spies 815
 About him. But to Adam in what sort
 Shall I appear? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me; or rather not,
 But keep the odds of knowledge in my pow'r 820
 Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior; for inferior who is free? 825
 This may be well. But what if God have seen,
 And death ensue? then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirm'd then I resolve, 830
 Adam shall share with me in bliss or woe:
 So dear I love him, that with him all deaths
 I could endure, without him live no life.
 So saying, from the tree her steps she turn'd;

L. 823.—and perhaps,

A thing not undesirable, sometime

Superior; for inferior who is free?] There is a very humorous tale in Chaucer, which is also verified by Dryden, wherein the question is proposed, what it is that women most affect and desire? Some say wealth, some beauty, some flattery, some in short one thing, and some another; but the true answer is sovereignty.

But first low reverence done, as to the pow'r 835
 That dwelt within, whose presence had infus'd
 Into the plant sciential sap, deriv'd
 From nectar, drink of gods. Adam the while,
 Waiting desirous her return, had wove
 Of choicest flow'rs a garland to adorn 840
 Her tresses, and her rural labours crown,
 As reapers oft are wont their harvest-queen.
 Great joy he promis'd to his thoughts, and new
 Solace in her return, so long delay'd ;
 Yet oft his heart, divine of something ill, 845
 Misgave him ; he the fault'ring measure felt ;
 And forth to meet her went, the way she took
 That morn when first they parted. By the tree
 Of knowledge he must pass ; there he her met,
 Scarce from the tree returning ; in her hand 850
 A bough of fairest fruit, that downy smil'd,
 New gather'd, and ambrosial smell diffus'd.
 To him she hasted ; in her face excuse
 Came prologue, and apology too prompt, 854
 Which with bland words at will she thus address'd :
 Hast thou not wonder'd, Adam, at my stay ?
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence, agony of love till now
 Not felt, nor shall be twice ; for never more
 Mean I to try, what rash untry'd I sought, 860
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear.
 This tree is not, as we are told, a tree
 Of danger tasted, nor to' evil unknown
 Op'ning the way ; but of divine effect 865
 To open eyes, and make them gods who taste ;

L. 835. *But first low rev'rence done, as to the pow'r
 That dwelt within.*] Eve falling into idolatry upon the taste of the
 forbidden tree, as the first fruit of disobedience, is finely imagined.
 Richardson.

And hath been tasted such : the serpent wife,
 Or not restrain'd as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but henceforth 870
 Endu'd with human voice and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 Th' effects to correspond ; op'ner mine eyes, 875
 Dim erst, dilated spirits, ampler heart,
 And growing up to Godhead ; which for thee
 Chiefly I fought, without thee can despise.
 For blifs, as thou hast part, to me is blifs ;
 Tedious unshar'd with thee, and odious soon. 880
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love ;
 Lest thou not taking, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885

Thus Eve with count'nance blithe her story told ;
 But in her cheek distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal trespass done by Eve, amaz'd,
 Astonied stood, and blank, while horror chill 890
 Ran through his veins, and all his joints relax'd ;
 From his slack hand the garland wreath'd for Eve
 Down dropt, and all the faded roses shed :
 Speechless he stood, and pale ; till thus at length
 First to himself he inward silence broke : 895

O fairest of creation, last and best
 Of all God's works, creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet !
 How art thou lost, how on a sudden lost, 900
 Defac'd, deflow'r'd, and now to death devote !

Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidd'n? Some cursed fraud
Of enemy hath beguil'd thee, yet unknown; 905
And me with thee hath ruin'd: for with thee
Certain my resolution is to die;
How can I live without thee, how forego
Thy sweet converse and love so dearly join'd,
To live again in these wild woods forlorn? 910
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart; no, no, I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state 915
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and, after thoughts disturb'd,
Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd: 920

Bold deed thou hast presum'd, advent'rous Eve,
And peril great provok'd, who thus hast dar'd,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it, under ban to touch. 925
But past who can recall, or done undo?
Not God omnipotent, nor fate: yet so
Perhaps thou shalt not die, perhaps the fact
Is not so heinous now, foretasted fruit,
Profan'd first by the serpent, by him first 930
Made common and unhallow'd ere our taste:
Nor yet on him found deadly; he yet lives,
Lives, as thou saidst, and gains to live, as man,
Higher degree of life; inducement strong
To us, as likely tasting to attain: 935
Proportional ascent, which cannot be

But to be gods, or angels, demi-gods.
 Nor can I think, that God, Creator wife,
 Though threat'ning, will in earnest so destroy
 Us his prime creatures, dignify'd so high, 940
 Set over all his works; which in our fall,
 For us created, needs with us must fail,
 Dependent made: so God shall uncreate,
 Be frustrate, do, undo, and labour lose;
 Not well conceiv'd of God, who though his pow'r 945
 Creation could repeat, yet would be loath
 Us to abolish, lest the adversary
 Triumph, and say; Fickle their state whom God
 Most favours; who can please him long? Me first
 He ruin'd, now mankind; whom will he next? 950
 Matter of scorn, not to be giv'n the foe.
 However, I with thee have fix'd my lot,
 Certain to undergo like doom: if death
 Confort with thee, death is to me as life;
 So forcible within my heart I feel 955
 The bond of nature draw me to my own,
 My own in thee, for what thou art is mine;
 Our state cannot be sever'd, we are one,
 One flesh; to lose thee were to lose myself.
 So Adam; and thus Eve to him reply'd: 660
 O glorious trial of exceeding love,
 Illustrious evidence, example high!
 Engaging me to emulate, but short
 Of thy perfection, how shall I attain,
 Adam? from whose dear side I boast me sprung, 965
 And gladly of our union hear thee speak,
 One heart, one soul in both; whereof good proof
 This day affords, declaring thee resolv'd,
 Rather than death, or ought than death more dread,
 Shall separate us, link'd in love so dear, 970
 To undergo with me one guilt, one crime,

If any be, of tasting this fair fruit ;
 Whose virtue (for of good still good proceeds,
 Direct, or by occasion) hath presented
 This happy trial of thy love, which else 975
 So eminently never had been known.

Were it I thought death menac'd would ensue
 This my attempt, I would sustain alone
 The worst, and not persuade thee ; rather die
 Deserted, than oblige thee with a fact 980
 Pernicious to thy peace ; chiefly assur'd
 Remarkably so late of thy so true,
 So faithful love unequall'd : but I feel
 Far otherwise th' event, not death, but life
 Augmented, open'd eyes, new hopes, new joys, 985
 Taste so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh.
 On my experience, Adam, freely taste,
 And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 990
 Tenderly wept ; much won, that he his love
 Had so ennobled, as of choice to' incur
 Divine displeasure for her sake, or death.
 In recompense (for such compliance bad
 Such recompence best merits) from the bough 995
 She gave him of that fair enticing fruit
 With liberal hand : he scrupled not to eat,
 Against his better knowledge ; not deceiv'd,
 But fondly overcome with female charm.
 Earth trembled from her intrails, as again 1000
 In pangs ; and nature gave a second groan ;
 Sky lour'd, and muttering thunder, some sad drops
 Wept, at completing of the mortal sin
 Original ; while Adam took no thought,

L. 1004. *Original sin* ;] that guilt which Christians suppose to
 be derived from Adam and Eve to all their posterity. They em-

Eating his fill ; nor Eve to iterate 1005
 Her former trespass fear'd, the more to soothe
 Him with her lov'd society ; that now,
 As with new wine intoxicated both,
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings 1010
 Wherewith to scorn the earth. But that false fruit
 Far other operation first display'd,
 Carnal desire inflaming ; he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid ; in lust they burn : 1015
 Till Adam thus 'gan Eve to dalliance move :
 Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning favour we apply,
 And palate call judicious : I the praise 1020
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting ; if such pleasure be
 In things to us forbidd'n, it might be wish'd, 1025
 For this one tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare ;
 For never did thy beauty since the day
 I saw thee first, and wedded thee, adorn'd 1030
 With all perfections, so inflame my sense
 With ardour to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree !

deavour to prove it from *Job* xiv. 4. *Rom.* v. 12. *Eph.* ii. 3. From
 the degeneracy and corruption of all nations ; the natural proneness
 of all men to vice and immorality ; their aversion to piety and
 virtue, and the perfection and happiness of Adam and Eve, be-
 fore they committed this sin, compared with the disorderly passions,
 fear, guilt, shame, confusion, misery, mortality, loss of God's
 favour, expulsion out of Paradise, &c. St Austin first called it
original sin.

So said he, and forebore not glance or toy
 Of amorous intent; well understood 1035
 Of Eve, whose eye darted contagious fire.
 Her hand he seiz'd, and to a shady bank,
 Thick overhead with verdant roof imbow'd,
 He led her nothing loath; flow'rs were the couch,
 Pansies, and violets, and asphodel, 1040
 And hyacinth, earth's freshest softest lap.
 There they their fill of love and love's disport
 Took largely, of their mutual guilt the seal,
 The solace of their sin; till dewy sleep
 Oppress'd them, wearied with their amorous play.

Soon as the force of that falacious fruit, 1046
 That with exhilarating vapour bland
 About their spirits had play'd, and inmost powers
 Made err, was now exhall'd; and grosser sleep,
 Bred of unkindly fumes, with conscious dreams 1050
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd: innocence, that as a veil 1054
 Had shadow'd them from knowing ill, was gone;
 Just confidence, and native righteousness,
 And honour from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong,
 Herculean Samson, from the harlot-lap 1060
 Of Philistean Dalilah, and wak'd
 Shorn of his strength; they destitute and bare
 Of all their virtue: silent, and in face
 Confounded, long they sat, as stricken mute;
 Till Adam, though not less than Eve abash'd, 1065
 At length gave utterance to these words constrain'd:

O Eve, in evil hour thou didst give ear

L. 1067. *O Eve, in evil hour, &c.*] As this whole transaction

To that false worm, of whomsoever taught
 To counterfeit man's voice ; true in our fall,
 False in our promis'd rising ; since our eyes 1070
 Open'd we find indeed, and find we know
 Both good and ev'il ; good lost, and evil got ;
 Bad fruit of knowledge, if this be to know,
 Which leaves us naked thus, of honour void,
 Of innocence, of faith, of purity, 1075
 Our wonted ornaments now soil'd and stain'd,
 And in our faces evident the signs
 Of foul concupiscence ; whence evil store ;
 Ev'n shame, the last of evils ; of the first
 Be sure then. How shall I behold the face 1080
 Henceforth of God or angel, erst with joy
 And rapture so oft beheld ? those heav'nly shapes
 Will dazzle now this earthly with their blaze
 Insufferably bright. O might I here
 In solitude live savage, in some glade 1085
 Obscur'd, where highest woods impenetrable
 To star or sun-light, spread their umbrage broad
 And brown as ev'ning : cover me, ye pines !
 Ye cedars, with innumerable boughs
 Hide me, where I may never see them more ! 1090
 But let us now, as in bad plight, devise
 What best may for the present serve to hide
 The parts of each from other, that seem most
 To shame obnoxious, and unseemliest seen ;
 Some tree, whose broad smooth leaves together sow'd

between Adam and Eve is manifestly copied from the episode of Jupiter and Juno on mount Ida, has many of the same circumstances, and often the very words translated, so it concludes exactly after the same manner in a quarrel. Adam awakes much in the same humour as Jupiter, and their cases are somewhat parallel ; they are both overcome by their fondness to their wives, and are sensible of their error too late, and then their love turns to resentment, and they grow angry with their wives, when they should rather have been angry with themselves for their weakness in hearkening to them. *Newton.*

And girded on our loins, may cover round 1096
Those middle parts, that this new comer, shame,
There sit not, and reproach us as unclean.

So counsell'd he, and both together went
Into the thickest wood: there soon they chose 1100
The fig-tree; not that kind for fruit renown'd;
But such as at this day to Indians known
In Malabar or Decan, spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillar'd shade 1106
High over-arch'd, and echoing walks between;
There oft the Indian herdsman shunning heat,
Shelters in cool, and tends his pasturing herds

L. 1100. *Into the thickest wood: there soon they chose
The fig-tree, &c.*] So Homer's Ulysses covers his nakedness in the
wood, *Odyss.* VI. 127.

Ως ειπων θαμνών υπιδυσίτο διος Οδυσσεύς.
Εκ πυκνῆς δ' ὕλης πλοῦτον κλάσε χεiri παχύν
Φυλλῶν, ὡς ρυσάιτο περὶ χροὶ μνηστῆρας.

Then where the grove with leaves umbrageous bends,
With forceful strength a branch the hero rends;
Around his loins the verdant cincture spreads,
A wreathy, foliage and concealing shades. *Broomie.*

The sacred text says, *Gen.* iii. 7. that *they sewed fig-leaves together*; and Milton adheres to the scripture-expression, which has given occasion to the sneer, *What could they do for needles and thread?* But the original signifies no more than that they twisted the young twigs of the fig-tree round about their waists, in the manner of a Roman crown, for which purpose the fig-tree of all others, especially in those eastern countries, was the most serviceable; because it hath, as Pliny says, *lib.* 16. *cap.* 26. *folium maximum umbrosissimumque*, the greatest and most shady leaf of all others.

L. 1103. *Malabar.*] *Ind.* A vast country of India, lying along the west coast of the peninsula from Cape Comorin, over against the island of Ceylon, to Canara, on this side of the Ganges; in length about 180 leagues, or 324 miles, but no where above 100 in breadth, and the most fruitful, temperate, and populous region in the world.

Ibid. *Decan.*] *Ind.* i. e. *the south.* A royal city of a kingdom of the same name in India, belonging to Malabar, in many islands, on this side of the Ganges.

At loop-holes cut through thickest shade : those leaves
 They gather'd, broad as Amazonian targe ; 1111
 And with what skill they had, together sow'd,
 To gird their waste ; vain covering, if to hide
 Their guilt and dreaded shame ; O how unlike
 To that first naked glory ! Such of late. 1115
 Columbus found th' American, so girt
 With feather'd cincture, naked else and wild
 Among the trees on isles and woody shores.
 Thus fenc'd, and as they thought, their shame in part
 Cover'd, but not at rest or ease of mind, 1120
 They sat them down to weep : nor only tears
 Rain'd at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook fore
 Their inward state of mind ; calm region once, 1125
 And full of peace, now tost and turbulent :
 For understanding rul'd not, and the will
 Heard not her lore, both in subjection now
 To sensual appetite, who from beneath
 Usurping, over sov'reign reason claim'd 1130
 Superior sway : from thus distemper'd breast,
 Adam, estrang'd in look and alter'd style,

L. 1116. *Columbus.*] Gr. Lat. i. e. a dove. Christopher Columbus, or Colon, born in Cugureo, but others say at Neray, near Genoa in Italy. He, from his own knowledge in geography, and from the information of an old sailor, Alphonsus Santrius, (whom he saved in a shipwreck,) discovered America, under the name and aid of Ferdinand king of Spain, A. D. 1492.

Ibid. Americans.] the people of America, so called from Americus Vespucci or Vesputius, a Florentine, who discovered this new world, A. D. 1497, and five years after Columbus. America is surrounded with the ocean on all sides, and is not contiguous to Asia, as the Russians have lately discovered. It is as large as the three known quarters of the world ; for Mexico (or North America) is reckoned by some to be about 23,000 miles, and Peru (or South-America) 17,000 miles in compass ; that is, if all the land upon gulfs, promontories and islands were duly measured. It contains from north to south about 8220 miles, and from east to west 6540 miles.

Speech intermitted thus to Eve renew'd:

Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange 1135
Desire of wand'ring this unhappy morn,
I know not whence possess'd thee: we had then
Remain'd still happy; not as now, despoil'd
Of all our good, sham'd, naked, miserable.

Let none henceforth seek needless cause to' approve
The faith they owe; when earnestly they seek 1141
Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus Eve:
What words have pass'd thy lips, Adam severe!

Imput'st thou that to my default, or will 1145
Of wand'ring, as thou call'st it, which who knows
But night as ill have happen'd thou being by,
Or to thyself perhaps? Hadst thou been there,
Or here th' attempt, thou couldst not have discern'd
Fraud in the serpent, speaking as he spake; 1150

No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to' have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou the head 1155

Command me absolutely not to go,
Going into such danger as thou saidst?
Too facile then thou didst not much gainsay,
Nay didst permit, approve, and fair dismiss.
Hadst thou been firm and fix'd in thy dissent, 1160
Neither had I transgress'd, nor thou with me.

To whom then first incens'd Adam reply'd:
Is this the love, is this the recompence
Of mine to thee, ingrateful Eve, express'd
Immutable, when thou wert lost, not I; 1165
Who might have liv'd, and joy'd immortal bliss,
Yet willingly chose rather death with thee?

And am I now upbraided as the cause
 Of thy transgressing? not enough severe,
 It seems, in thy restraint: what could I more? 1170
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking enemy
 That lay in wait; beyond this had been force,
 And force upon free-will hath here no place.
 But confidence then bore thee on, secure 1175
 Either to meet no danger, or to find
 Matter of glorious trial: and perhaps
 I also err'd in overmuch admiring
 What seem'd in thee so perfect, that I thought
 No evil durst attempt thee; but I rue 1180
 That error now, which is become my crime,
 And thou th' accuser. Thus it shall befall
 Him who to worth in women overtrusting,
 Lets her will rule: restraint she will not brook;
 And left to' herself, if evil thence ensue, 1185
 She first his weak indulgence will accuse.

Thus they in mutual accusation spent
 The fruitless hours, but neither self-condemning,
 And of their vain contest appear'd no end.

End of Book NINTH.

X.

70

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PARADISE LOST.

BOOK THE TENTH.

The ARGUMENT of Book X.

MAN's transgression known, the guardian angels forsake Paradise, and return up to heaven to approve their vigilance; and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors; who descends, and gives sentence accordingly: then in pity clothes them both, and reascends. Sin and Death, sitting till then at the gates of hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confined in hell, but to follow Satan their fire up to the place of man: to make the way easier from hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the tract that Satan first made; then preparing for earth, they meet him, proud of his success, returning to hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against man; instead of applause, is entertained with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a show of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death: God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands his angels to make several alterations in the heavens and elements. Adam more and more perceiving his fallen condition, heavily bewails: rejects the condolment of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not; but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the serpent, and exorts her with him to seek peace of the offended Deity, by repentance and supplication.

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PARADISE LOST.

B O O K X.

Mean-while the heinous and spiteful act
Of Satan done in Paradise, and how
He in the serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in heav'n; for what can 'scape the eye 5
Of God all-seeing, or deceive his heart
Omniscient? who in all things wise and just,
Hinder'd not Satan to attempt the mind
Of man, with strength entire, and free-will arm'd,
Complete to have discover'd and repuls'd. 10
Whatever wiles of foe or seeming friend.
For still they knew, and ought to' have still remember'd
The high injunction not to taste that fruit,
Whoever tempted; which they not obeying,
Incurr'd (what could they less?) the penalty, 15
And manifold in sin, deserv'd to fall.

Up into heav'n from Paradise in haste
Th' angelic guards ascended, mute and sad
For man; for of his state by this they knew,
Much wond'ring how the subtle fiend had stol'n 20
Entrance unseen. Soon as th' unwelcome news
From earth arriv'd at heaven gate, displeas'd
All were who heard: dim sadness did not spare
That time celestial visages, yet mix'd
With pity, violatèd not their bliss. 25
About the new arriv'd, in multitudes

Th' ethereal people ran, to hear and know
 How all beset : they tow'ards the throne supreme
 Accountable made haste, to make appear
 With righteous plea their utmost vigilance ; 30
 And easily approv'd : when the most high
 Eternal Father, from his secret cloud,
 Amidst in thunder utter'd thus his voice :
 Assembled angels, and ye pow'rs return'd
 From unsuccessful charge, be not dismay'd, 35
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this tempter cross'd the gulf from hell.
 I told ye then he should prevail and speed 40
 On his band errand ; man should be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker : no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse 45
 His free will, to her own inclining left
 In even scale. But fall'n he is : and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounc'd that day ?
 Which he presumes already vain and void, 50
 Because not yet inflicted, as he fear'd,
 By some immediate stroke ; but soon shall find
 Forbearance no acquittance ere day end.
 Justice shall not return as bounty scorn'd.
 But whom send I to judge them ? whom but thee 55
 Vicegerent Son ? to thee I have transferr'd
 All judgment, whether in heav'n, or earth, or hell,
 Easy it may be seen that I intend

L. 53. *Forbearance no acquittance.* These proverbial expressions
 are very improper any where in an epic poem, but much more
 when they are made to proceed from the mouth of God himself.
Newton.

Mercy colleague with justice, sending thee,
Man's friend, his mediator, his design'd 60

Both ransom and redeemer voluntary,
And destin'd man himself to judge man fall'n.

So spake the Father, and unfolding bright
Tow'ard the right hand his glory, on the Son
Blaz'd forth unclouded deity: he full 65

Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild:

Father Eternal, thine is to decree;
Mine both in heaven and earth to do thy will
Supreme, that thou in me thy Son below'd 70

Mayst ever rest well pleas'd. I go to judge
On earth these thy transgressors; but thou know'st,

Whoever judg'd, the worst on me must light,
When time shall be; for so I undertook
Before thee'; and not repenting, this obtain 75

Of right, that I may mitigate their doom,
On me deriv'd: yet I shall temper so

Justice with mercy', as may illustrate most
Them fully satisfy'd, and thee appease.

Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd, 81

Those two; the third best absent is condemn'd,
Convict by flight, and rebel to all law:

Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose 85

Of high collateral glory': him thrones and pow'rs,
Princedom, and dominations ministrant

Accompanied to heaven-gate, from whence

Eden and all the coast in prospect lay.

L. 60. *Mediator.*] Fr. Ital. Span. from the Lat. i. e. one that is in the middle between two different persons; a manager between persons at variance: an intercessor, a peace-maker. Before sin, Adam had free access to God; but it made him so abominable and odious to the infinite holiness of the Deity, that he could not be acceptable without an advocate and intercessor.

Down he descended strait ; the speed of gods 90
 Time counts not, though with swiftest minutes wing'd.
 Now was the sun in western cadence low
 From noon, and gentle airs due at their hour
 To fan the earth now wak'd, and usher in
 The ev'ning cool ; when he, from wrath more cool,
 Came, the mild judge and intercessor both, 96.
 To sentence man. The voice of God they heard,
 Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd ; they heard,
 And from his presence hid themselves among 100
 The thickest trees, both man and wife ; till God
 Approaching, thus to Adam call'd aloud :

Where art thou, Adam, wont with joy to meet
 My coming seen far off ? I miss thee here,
 Not pleas'd, thus entertain'd with solitude, 105
 Where obvious duty' erewhile appear'd unfought :
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains ? Come forth.

He came, and with him Eve, more loath, though first
 To' offend ; discount'nanc'd both, and discompos'd :
 Love was not in their looks, either to God 111
 Or to each other ; but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy', and hate, and guile.
 Whence Adam falt'ring long, thus answer'd brief: 115

I heard thee in the gard'n, and of thy voice
 Afraid, being naked, hid myself. To whom
 The gracious judge without revile reply'd :

My voice thou oft hast heard, and hast not fear'd,
 But still rejoic'd ; how is it now become 120
 So dreadful to thee ? that thou' art naked, who
 Hath told thee ? hast thou eaten of the tree,
 Whereof I gave thee charge thou shouldst not eat ?

To whom thus Adam sore beset reply'd :
 O heav'n ! in evil strait this day I stand 125

Before my judge, either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life ;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame 130
By my complaint : but strict necessity
Subdues me, and calamitous constraint,
Lest on my head both sin and punishment,
However insupportable, be all
Devolv'd ; though should I hold my peace, yet thou
Wouldst easily detect what I conceal. 136
This woman, whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill ; 140
And what she did, whatever in itself,
Her doing seem'd to justify the deed ;
She gave me of the tree, and I did eat.

To whom the Sov'reign Presence thus reply'd :
Was she thy God, that her thou didst obey 145
Before his voice ? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee,
And for thee, whose perfection far excell'd 150
Hers in all real dignity ? Adorn'd
She was indeed, and lovely to attract
Thy love, not thy subjection ; and her gifts
Were such as under government well seem'd,
Unseemly to bear rule ; which was thy part 155
And person, hadst thou known thyself aright.

So having said, he thus to Eve in few :
Say, woman, what is this which thou hast done ?

To whom sad Eve, with shame nigh overwhelm'd,
Confessing soon, yet not before her judge 160
Bold or loquacious, thus abash'd, reply'd :

The serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
To judgment he proceeded on th' accus'd
Serpent though brute, unable to transfer 165
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accurs'd,
As vitiated in nature: more to know
Concern'd not man, (since he no further knew,) 170
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And on the serpent thus his curse let fall:

Because thou hast done this, thou art accurs'd 175
Above all cattle, each beast of the field;
Upon thy belly groveling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the woman I will put
Enmity, and between thine and her seed; 180
Her seed shall bruise thy head, thou bruise his heel.

So spake this oracle, then verify'd
When Jesus son of Mary, second Eve,
Saw Satan fall like lightning down from heav'n,
Prince of the air; then rising from his grave, 185
Spoil'd principalities and pow'rs, triumph'd
In open show, and with ascension bright
Captivity led captive through the air,

L. 182. *Oracle.*] Fr. Ital. Span. Dut. Brit. Lat. i. e. *an answer from the mouth*; an answer or counsel concerning things to come, given by God to his people of old, by prophets, inspiration, an audible voice, dreams, visions, Urim and Thummim, &c. which were imitated in the answers made in the oracles of Delphi, Dodona, &c. making the blind heathens believe that they were spoke by the mouth of God.

L. 183. *Jesus.*] Heb. i. e. *a saviour*; a proper name among the Jews. The first was Joshua, or Jesus, the son of Nun, the successor of Moses, Acts vii. 45. and of many others; but here, Jesus the son of the virgin Mary.

The realm itself of Satan, long usurp'd ;
Whom he shall tread at last under our feet ; 190
Ev'n he who now foretold his fatal bruise,
And to the woman thus his sentence turn'd :

Thy sorrow I will greatly multiply
By thy conception ; children thou shalt bring
In sorrow forth ; and to thy husband's will 195
Thine shall submit ; he over thee shall rule.

On Adam last thus judgment he pronounc'd :
Because thou' hast hearken'd to the' voice of thy wife,
And eaten of the tree, concerning which
I charg'd thee, say'ing, Thou shalt not eat thereof : 200
Curs'd is the ground for thy sake ; thou in sorrow
Shalt eat thereof all the days of thy life ;
Thorns also' and thistles it shall bring thee forth
Unbid ; and thou shalt eat the herb of the field.
In the sweat of thy face shalt thou eat bread, 205
Till thou return unto the ground ; for thou
Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return.

So judg'd he man, both Judge and Saviour sent,
And th' instant stroke of death denounc'd that day
Remov'd far off : then pitying how they stood 211
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume :
As when he wash'd his servants feet, so now, 215
As father of his family, he clad
Their nakedness with skins of beasts or slain,
Or as the snake with youthful coat repaid ;
And thought not much to clothe his enemies.
Nor he their outward only with the skins 220
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness,
Arraying cover'd from his Father's sight.

To him with swift ascent he up return'd,
 Into his blisful bosom re-assum'd 225
 In glory as of old ; to him appeas'd,
 All, though all-knowing, what had pass'd with man
 Recounted, mixing intercession sweet.

Mean-while, ere thus was sinn'd and judg'd on earth,
 Within the gates of hell sat Sin and Death, 230
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the fiend pass'd through,
 Sin opening, who thus now to Death began :

O son, why sit we here each other viewing 235
 Idly, while Satan, our great author, thrives
 In other worlds, and happier seat provides
 For us, his offspring dear ? It cannot be
 But that success attends him ; if mishap,
 Ere this he had return'd, with fury driv'n 240
 By his avengers ; since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion giv'n me large
 Beyond this deep ; whatever draws me on, 245
 Or sympathy, or some connat'ral force
 Pow'rful at greatest distance to unite,
 With secret amity, things of like kind,
 By secretest conveyance. Thou, my shade
 Inseparable, must with me along : 250

For Death from Sin no pow'r can separate.
 But lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try
 Advent'rous work, yet to thy pow'r and mine 255
 Not unagreeable, to found a path
 Over this main from hell to that new world
 Where Satan now prevails ; a monument

Of merit high to all th' infernal host,
 Easing their passage hence, for intercourse, 260
 Or transmigration, as their lot shall lead.
 Nor can I miss the way, so strongly drawn
 By this new-felt attraction and instinct.

Whom thus the meagre shadow answer'd soon;
 Go whither fate and inclination strong 265
 Leads thee; I shall not lag behind, nor err
 The way, thou leading; such a scent I draw
 Of carnage, prey innumerable, and taste
 The favour of death from all things there that live:
 Nor shall I to the work thou enterprisest 270
 Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
 Of mortal change on earth. As when a flock
 Of ravenous fowl, though many a league remote,
 Against the day of battle, to a field, 275
 Where armies ly encamp'd, come flying, lur'd
 With scent of living carcases design'd
 For death, the following day, in bloody fight:
 So scented the grim feature, and upturn'd
 His nostril wide into the murky air, 280
 Sagacious of his quarry from so far.
 Then both from out hell-gates, into the waste
 Wide anarchy of Chaos, damp and dark,
 Flew diverse; and with pow'r (their pow'r was great)
 Hovering upon the waters, what they met 285
 Solid or slimy, as in raging sea
 Tost up and down, together crouded drove,
 From each side shoaling tow'ards the mouth of hell:
 As when two polar winds, blowing adverse
 Upon the Cronian sea, together drive 290

L. 290. *Cronian*,] of *Cronos*, or *Cronus*; Lat. Gr. i. e. *time*.
 A name of Saturn, the god of time and all cold things. Here,
 the frozen northern ocean, under the influence of the planet Sa-

Mountains of ice, that stop th' imagin'd way
 Beyond Petfora eastward, to the rich
 Cathaian coast. The aggregated soil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fix'd as firm 295
 As Delos floating once; the rest his look
 Bound with Gorgonian rigour not to move;
 And with Asphaltic slime, broad as the gate,
 Deep to the roots of hell the gather'd beach
 They fasten'd, and the mole immense wrought on, 300
 Over the foaming deep high arch'd; a bridge
 Of length prodigious, joining to the wall
 Immoveable of this new fenceless world
 Forfeit to Death; from hence a passage broad,
 Smooth, easy, inoffensive, down to hell. 305
 So, if great things to small may be compar'd,
 Xerxes, the liberty of Greece to yoke,
 From Susa his Memnonian palace high
 Came to the sea, and over Hellespont

turn; which is a cold planet, according to the astrologers, being far from us.

L. 292. *Petfora*,] or *Petzorka*; Ruf. A province in the north of Muscovy, under the arctic circle, upon the Icy Sea, on the west side of the river Oby; so called from the capital city, which standeth in a lake of the same name: there is a river so called, which falleth into that ocean, at the mouth of the Waygats.

L. 293. *Cathay*,] or *Catae*. A province of Tartary, having the frozen ocean on the north, and China on the south: It is called *Cara Kitaia*, and *Ava*, by the Tartars, i. e. *black China*; because the inhabitants were sun-burnt; whereas those of China, at least in the northern provinces, are white.

L. 307. *Xerxes*.] Perf. i. e. *the grand warrior*. The fourth king of Persia, and first of that name. He was the second son of Darius, i. e. *the avenger*, (*Ahasuerus* is the scriptural name, i. e. *one that defeats the schemes of another man*,) and the nephew of Cyrus the Great, i. e. *the sun*.

L. 308. *Susa*.] Heb. i. e. *a lily*; because many lilies grow thereabout. So Jericho is called *the city of palm trees*, Deut. xxxiv. 3. and Florence in Italy, from abundance of flowers there. It is called *Shushan*; and there Ahasuerus held his court, Esth. i. 2.; and hence the whole country was called *Susiana*.

L. 309. *Hellespont*.] Lat. Gr. i. e. *the sea of Helle*, daughter of A-

Bridging his way, Europe with Asia join'd, 310
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work by wondrous art
 Pontifical, a ridge of pendent rock,
 Over the vex'd abyfs, following the track
 Of Satan, to the self-same place where he 315
 First lighted from his wing, and landed safe
 From out of Chaos, to the outside bare
 Of this round world: with pins of adamant,
 And chains, they made all fast; too fast they made,
 And durable; and now in little space 320
 The confines met of empyrean heav'n,
 And of this world, and on the left hand hell
 With long reach interpos'd; three several ways
 In light, to each of these three places led.
 And now their way to earth they had descry'd, 325
 To Paradise first tending; when behold
 Satan, in likeness of an angel bright,
 Betwixt the Centaur and the Scorpion steering

thamas king of Thebes in Greece; who, flying with her brother Phryrus from the indignation of her mother-in-law, perished there. It is a narrow sea between the Propontis or White sea, and the head of the Archipelago, not above ten or twelve leagues in length; at the mouth, it is a large league and a half broad, and at the narrowest about seven furlongs over. It is the entrance into Constantinople from the Archipelago, and divides Europe from Asia.

L. 310. *Europe.*] Phen. i. e. *a white face*, of a fair countenance; because the people of it are whiter and fairer than those of Asia and Africa. One of the four grand quarters of the world; though it be least of all, yet it is most considerable now for all manner of arts, sciences, arms, laws and learning in the world, &c. It is about 3300 miles in length, and 2300 in breadth.

Ibid. *Asia.*] Phen. i. e. *the middle*; because it (especially Lesser Asia) lyes in the middle of Europe, Asia, and Africa. The third quarter of the world, larger than the other two, and very famous for being the original seat of man's creation, fall, and redemption; for the first and most renowned transactions of mankind, recorded in sacred writ, and all ancient histories.

L. 328. *Centaur.*] Lat. from the Gr. i. e. *pricking, a bull*. A fabulous monster, half man half horse. This fable rose from a

His zenith, while the sun in Aries rose :
 Disguis'd he came ; but those his children dear 330
 Their parent soon discern'd, though in disguise.
 He, after Eve seduc'd, unminded slunk
 Into the wood fast by, and changing shape
 'To' observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded 335
 Upon her husband, saw their shame that fought
 Vain covertures ; but when he saw descend
 The Son of God to judge them, terrify'd
 He fled ; not hoping to escape, but shun
 'The present, fearing guilty what his wrath 340
 Might suddenly inflict ; that pass'd, return'd
 By night, and list'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom ; which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to hell he now return'd ;
 And at the brink of Chaos, near the foot
 Of this new wondrous pontifice, unhop'd
 Met, who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, till Sin, his fair
 Inchanting daughter, thus the silence broke :
 O parent, these are thy magnificent deeds,
 Thy trophies, which thou view'st as not thine own ; 355
 Thou art their author and prime architect :
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connection sweet,

people of Thessaly, who first broke horses to war, and riding upon
 horseback, drove their cattle before them. Other men seeing them
 at a distance, thought they were but one creature : and so the poor
 Americans thought of the Spaniards, when they first invaded them
 upon horses.

That thou on earth hadst prosper'd, which thy looks 360
Now also evidence, but strait I felt
Though distant from thee worlds between, yet felt
That I must after thee with this thy son ;
Such fatal consequence unites us three.
Hell could no longer hold us in her bounds, 365
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.
Thou hast achiev'd our liberty, confin'd
Within hell-gates till now : thou us impower'd
To fortify thus far, and overlay 370
With this portentous bridge, the dark abyfs.
Thine now is all this world ; thy virtue' hath won
What thy hands builded not, thy wisdom gain'd
With odds what war hath lost, and fully' aveng'd
Our foil in heav'n ; here thou shalt monarch reign, 375
There didst not ; there let him still victor sway,
As battle hath adjudg'd, from this new world.
Retiring, by his own doom alienated,
And henceforth monarchy with thee divide
Of all things parted by th' empyreal bounds, 380
His quadrature, from thy orbicular world,
Or try thee now more dange'rous to his throne.
Whom thus the prince of darkness answer'd glad :
Fair daughter, and thou son and grandchild both,
High proof ye now have giv'n to be the race. 385
Of Satan, (for I glory in the name,
Antagonist of heav'n's almighty King,))
Ample have merited of me, of all
Th' infernal empire, that so near heav'n's door
Triumphal with triumphal act have met, 390
Mine with this glorious work, and made one realm,
Hell and this world, one realm, one continent
Of easy thorough-fare. Therefore while I
Descend through darkness, on your road with ease,

To my associate pow'rs, them to acquaint 395
 With these successes, and with them rejoice ;
 You two this way, among these numerous orbs,
 All yours, right down to Paradise descend ;
 There dwell, and reign in bliss ; thence on the earth
 Dominion exercise, and in the air, 400
 Chiefly on man, sole lord of all declar'd ;
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Plenipotent on earth, of matchless might
 Issuing from me : on your joint vigour now 405
 My hold of this new kingdom all depends,
 'Through sin to death expos'd by my exploit.
 If your joint pow'r prevail, th' affairs of hell
 No detriment need fear ; go, and be strong.

So saying he dismiss'd them ; they with speed 410
 Their course through thickest constellations held,
 Spreading their bane ; the blasted stars look'd wan,
 And planets, planet-struck, real eclipse
 Then suffer'd. Th' other way Satan went down
 The cauey to hell-gate : on either side 415
 Disparted Chaos over-built exclaim'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his indignation : through the gate,
 Wide open and unguarded, Satan pass'd,
 And all about found desolate ; for those 420
 Appointed to sit there, had left their charge,
 Flown to the upper world ; the rest were all
 Far to th' inland retir'd, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion call'd, 425
 Of that bright star to Satan paragon'd.
 There kept their watch the legions, while the grand
 In council sat, solicitous what chance
 Might intercept their emp'ror sent ; so he
 Departing gave command, and they observ'd. 430

As when the Tartar from his Russian foe,
 By Altracan, over the snowy plains,
 Retires; or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat 435
 To Tauris or Casbeen: so these, the late
 Heav'n-banish'd host, left desert utmost hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis, and now expecting
 Each hour their great advent'rer from the search 440
 Of foreign worlds. He through the midst unmark'd,
 In show plebeian angel militant
 Of lowest order, pass'd; and from the door.

L. 431. *Russian*,] of *Russia*; Heb. i. e. *the head*; or from *Rossi* or *Russi*, which in their tongue signifies a *collected people*, consisting of divers nations joined together under one head; or from *Rusi*, the son of Japhet, the reputed founder of that monarchy.

L. 432. *Altracan*,] Rus. from the Perf. *Haistherk boun*, i. e. *eight pillars*; being so founded at first. A large and wealthy city in one of the islands of the river Volga, at thirteen leagues from the mouth of it.

L. 433. *Sophi*,] or *Sophy*; Perf. from the Arab. *Toph*, i. e. *wool*; because a king of Persia took that name, from a woollen turban, or vest which he wore. *Pure* and *sincere*; because he professed to be of the race of Haly. This is a title of the emperors of Persia, from Ishmael Sophi, the son of Guine Sophi, chief of the seventh race of their kings, who from a shepherd (by his courage and good fortune) was raised to that throne, about *A. D.* 1370.

L. 435. *Aladule*,] Perf. is the greater Armenia, with a part of Cappadocia; and is so called by the Turks, from Aladules, the last king of it, whom Scylmus I. slew, *A. D.* 1516, and subjected it to their empire ever since.

L. 436. *Tauris*,] and *Tebis*; Perf. Some call it *Ecbatana*; because it was founded out of the ruins of that ancient city (as old as Babylon, and called *Alhmetha*, *Esd.* vi. 2. founded by Arphaxad, *A. M.* 786.) Tebris belonged to the Turks, till Shah Abas king of Persia retook it, *A. D.* 1603. It is one of the richest cities of Persia, and of the greatest trade in Asia.

Ibid. *Casbeen*,] *Caswin*, or *Karwin*. A large and beautiful city of Persia, and formerly of Parthia; situate in a delightful plain, six miles in circumference; in the province of Ayrach, between the Caspian sea and Ispahan. Some take Casbeen for Tauris, the Ecbatana of Media; but it is sixty-five German miles from Tauris,

Of that Plutonian hall, invifible
 Ascended his high throne, which under fate 445
 Of richeft texture fpread, at th' upper end
 Was plac'd in regal luftre. Down a while
 He fat, and round about him faw unfeen :
 At laft, as from a cloud, his fulgent head
 And fhape ftar-bright appear'd, or brighter, clad 450
 With what permiſſive glory ſince his fall
 Was left him, or falſe glitter. All amaz'd
 At that fo fudden blaze the Stygian throng
 Bent their aſpect ; and whom they wiſh'd beheld,
 Their mighty chief return'd : loud was th' acclaim : 455
 Forth ruſh'd in haſte the great conſulting peers,
 Rais'd from their dark divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with theſe words attention won :

Thrones, dominations, principdoms, virtues, pow'rs,
 For in poſſeſſion ſuch, not only of right, 461
 I call ye and declare ye now, return'd
 Succeſſful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the houſe of woe, 465
 And dungeon of our tyrant : now poſſeſs,
 As lords, a ſpacious world, to' our native heav'n
 Little inferior, by my adventure hard
 With peril great atchiev'd. Long were to tell
 What I have done, what ſuffer'd, with what pain 470
 Voyag'd th' unreal, vaſt, unbounded deep
 Of horrible confuſion, over which
 By Sin and Death a broad way now is pav'd
 To expedite your glorious march ; but I
 Toil'd out my uncouth paſſage, forc'd to ride 475
 Th' untractable abyſs, plung'd in the womb

[L. 457. *Divan*.] The moſt ſolemn council among the Turks is called ſo.

Of unoriginal Night and Chaos wild,
That, jealous of their secrets, fiercely' oppos'd
My journey strange, with clamorous uproar
Protesting Fate supreme ; thence how I found 480
The new-created world, which fame in heav'n
Long had foretold, a fabric wonderful
Of absolute perfection, therein man
Plac'd in a Paradise, by our exile
Made happy : him by fraud I have seduc'd 485
From his Creator, and, the more to' increase
Your wonder, with an apple ; he thereat
Offended, worth your laughter, hath giv'n up
Both his beloved man and all his world,
To Sin and Death a prey, and so to us, 490
Without our hazard, labour, or alarm,
To range in, and to dwell, and over man
To rule, as over all he should have rul'd.
True is, me also he hath judg'd, or rather
Me not, but the brute serpent, in whose shape 495
Man I deceiv'd : that which to me belongs,
Is enmity, which he will put between
Me and mankind ; I am to bruise his heel ;
His seed, when is not set, shall bruise my head :
A world who would not purchase with a bruise, 500
Or much more grievous pain ? Ye have th' account
Of my performance : what remains, ye gods,
But up, and enter now into full bliss ?
So having said, a while he stood, expecting
Their universal shout and high applause 505
To fill his ear ; when, contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn : he wonder'd, but not long
Had leisure, wond'ring at himself now more ; 510
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs intertwining

Each other, till supplanted down he fell
 A monstrous serpent on his belly prone,
 Reluctant ; but in vain, a greater pow'r 515
 Now rul'd him, punish'd in the shape he sinn'd,
 According to his doom : he would have spoke,
 But his for his return'd with forked tongue
 To forked tongue ; for now were all transform'd
 Alike, to serpents all, as accessories 520
 To his bold riot : dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters, head and tail ;
 Scorpion and Asp, and Amphibena dire,
 Cerastes horn'd, Hydrus, and Ellops drear, 525
 And Dipsas, (not so thick swarm'd once the soil
 Bedropt with blood of Gorgon, or the isle
 Ophiusa :) but still greatest he the midst,
 Now dragon grown ; larger than whom the sun

L. 513. — *till supplanted down he fell.*] We may observe here a singular beauty and elegance in Milton's language, and that is his using words in their strict and literal sense, which are commonly applied to a metaphorical meaning ; whereby he gives peculiar force to his expressions, and the literal meaning appears more new and striking than the metaphor itself. *Newton.*

L. 524. *Asp.*] Lat. from the Gr. i. e. *poison* ; or *not extending* ; because they lay round commonly. A very venomous serpent, whose poison kills speedily. It is small like a land-snake, but of a broader back, having red and inflamed eyes, hard and dry scales.

Ibid. Amphibena.] Gr. i. e. *going both ways*. A serpent in the deserts of Lybia, having two heads, at each end one.

L. 525. *Cerastes.*] Gr. i. e. *horned*, q. *the horned serpent* ; for it hath four pair of horns, others say only two.

Ibid. Ellops.] Gr. i. e. *without a voice*. A dumb and silent serpent, that gives no notice of its approach, as others do, by hissing, rattles, &c. ; so no creature can avoid it.

L. 526. *Dipsas.*] Lat. Gr. i. e. *thirst* ; and also *causan*, Gr. i. e. *burning*. A serpent with a great neck and black back, less than a viper, but more venomous and quicker in killing.

L. 528. *Ophiusa.*] Gr. and *Colubraria*, Lat. i. e. *the serpentine island* ; because it is much infested with serpents, of which there are three most remarkable, viz. two in the Mediterranean sea, and one in the Propontis, near Constantinople, which the inhabitants quitted for fear of these vermin. Some say Cyprus was one of the two.

Ingender'd in the Pythian vale on slime, 530
 Huge Python, and his pow'r no less he seem'd
 Above the rest still to retain: they all
 Him follow'd issuing forth to th' open field,
 Where all yet left of that revolted rout
 Heav'n-fall'n, in station stood or just array, 535
 Sublime with expectation when to see
 In triumph issuing forth their glorious chief:
 They saw, but other sight instead, a croud
 Of ugly serpents; horror on them fell,
 And horrid sympathy; for what they saw, 540
 They felt themselves now changing; down their arms,
 Down fell both spear and shield, down they as fast,
 And the dire hiss renew'd, and the dire form
 Catch'd by contagion; like in punishment, 544
 As in their crime. Thus was th' applause they meant,
 Turn'd to exploding hiss, triumph to shame
 Cast on themselves from their own mouths. There stood
 A grove hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit like that 550
 Which grew in Paradise, the bait of Eve
 Us'd by the tempter: on that prospect strange
 Their earnest eyes they fix'd, imagining
 For one forbidden tree a multitude
 Now ris'n, to work them further woe or shame; 555
 Yet parch'd with scalding thirst and hunger fierce
 Though to delude them sent, could not abstain;
 But on they roll'd in heaps; and up the trees
 Climbing, fat thicker than the snaky locks
 That curl'd Megera: greedily they pluck'd 560
 The fruitage fair to sight, like that which grew
 Near that bituminous lake where Sodom flam'd;

[L. 562. *The lake of Sodom.*] Josephus says, the apples of Sodom were very fair and pleasant to the sight, but when touched they flew into smoke and ashes.

This more delusive, not the touch but taste
 Deceiv'd; they fondly thinking to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected; oft they' assay'd
 Hunger and thirst constraining, drug'd as oft,
 With hatefullest disrelish writh'd their jaws
 With soot and cinders fill'd: so oft they fell 570
 Into the same illusion; not as man, [plagu'd
 Whom they triumph'd once laps'd. Thus were they
 And worn with famine, long and ceaseless his,
 Till their lost shape, permitted, they resum'd;
 Yearly enjoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride, and joy for man seduc'd.
 However, some tradition they dispers'd
 Among the Heathen, of their purchase got,
 And fabled how the serpent, whom they call'd 580
 Ophion with Eurynome, the wide-
 Incroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driv'n
 And Ops, ere yet Dictæan Jove was born.
 Mean-while in Paradise the hellish pair 585
 Too soon arriv'd; Sin there in Pow'r before,
 Once actual, now in body, and to dwell

L. 581, *Ophion*.] Lat. from the Gr. i. e. *a serpent*. One of the companions of Cadmus, who sprung out of the teeth of that serpent which Cadmus slew.

Ibid. *Eurynome*.] Lat. from the Gr. i. e. *ruling wide, encroaching*; the daughter of Oceanus, and wife of Ophion, which incroached on her husband, and ruined her posterity. Under this fable the heathens couched Adam and Eve, and their expulsion out of Paradise.

L. 584, *Ops*.] Lat. from the Gr. i. e. *riches*; the daughter of heaven and earth, the sister and wife of Saturn. The Greeks call'd her also *Rhea*, i. e. *flowing with wealth*.

Ibid. *Dictæan*.] of *Dictæa*; Lat. Gr. i. e. *a place of nets and fishermen*. A city and mountain in Crete, between Gnosus and Samois, now called *Cassiti*, where Jupiter was nursed.

Habitual habitant ; behind her Death
 Close following pace for pace, not mounted yet
 On his pale horse ; to whom Sin thus began. 590

Second of Satan sprung, all-conqu'ring Death,
 What think'st thou of our empire now, though earn'd
 With travel difficult, not better far
 Than still at hell's dark threshold to' have sat watch,
 Unnam'd, undreaded, and thyself half starv'd? 595

Whom thus the Sin-born monster answer'd soon :
 To me, who with eternal famine pine,
 Alike is hell, or Paradise, or heav'n,
 There best, where most with ravin I may meet ;
 Which here, though plenteous, all too little seems 600
 To stuff this maw, this vast unhide-bound corps.

To whom th' incestuous mother thus reply'd :
 Thou therefore on these herbs, and fruits, and flow'rs
 Feed first, on each best next, and fish, and fowl,
 No homely morsels ; and whatever thing 605
 The scythe of Time mowes down, devour unspar'd ;
 Till I in man residing, through the race,
 His thoughts, his looks, words, actions, all infect ;
 And season him thy last and sweetest prey.

This said, they both betook them several ways, 610
 Both to destroy, or unimmortal make
 All kinds, and for destruction to mature
 Sooner or latter : which th' Almighty seeing,
 From his transcendent seat the saints among,
 To those bright orders utter'd thus his voice : 615

See with what heat these dogs of hell advance
 To waste and havock yonder world, which I
 So fair and good created, and had still
 Kept in that state, had not the folly' of man
 Let in these wasteful furies ; who impute 620
 Folly to me ; so doth the prince of hell,

L. 591. *Death.*] See it described, Rev. vi. 8.

And his adherents, that with so much ease
I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratify my scornful enemies, 625
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule ;
And know not that I call'd and drew them thither,
My hell-hounds, to lick up the draff and filth 630
Which man's polluting sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh burst,
With suck'd and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin, and Death, and yawning Grave at last 635
Through Chaos hurl'd, obstruct the mouth of hell
For ever, and seal up his ravenous jaws.
Then heav'n and earth renew'd shall be made pure
To sanctify that shall receive no stain :
Till then the curse pronounc'd on both precedes. 640
He ended, and the heav'nly audience loud
Sung Halleluiah, as the sound of seas,
Through multitude that sung : Just are thy ways,
Righteous are thy decrees on all thy works :
Who can extenuate thee ? Next, to the Son, 645
Destin'd restorer of mankind, by whom
New heav'n and earth shall to the ages rise,
Or down from heav'n descend. Such was their song,
While the Creator calling forth by name
His mighty angels, gave them several charge, 650
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable ; and from the north to call
Decrepit winter ; from the south to bring 655

Solstitial summer's heat. To the blanc moon
 Her office they prescrib'd ; to th' other five,
 Their planetary motions and aspects,
 In sextile, square, and trine, and opposite
 Of noxious efficacy, and when to join 660
 In synod unbenign ; and taught the fix'd
 Their influence malignant when to show'r ;
 Which of them rising with the sun, or falling,
 Should prove tempestuous ; to the winds they set
 Their corners, when with blustre to confound 665
 Sea, air, and shore, the thunder when to roll
 With terror through the dark aerial hall.
 Some say he bid his angels turn ascance
 The poles of earth twice ten degrees and more
 From the sun's axle ; they with labour push'd 670

L. 656. *Solstitial*,] of the *solstice* ; Lat. i. e. *the standing of the sun*. An astronomical term. The summer solstice falls on the 21st of June, and the winter solstice on the 21st of December, to which two points of the tropics when the sun comes, there is no sensible increase or decrease of the day and night for a little time : it seems to be at a stand. Here the first is meant.

L. 658. *Planetary*,] of *planets* ; Gr. i. e. *wandering*. Here, moving in their several orbs. Here several terms of astrology and astronomy occur, in a continued digression. According to astrologers the planets make several angles or aspects in their motions through the twelve signs ; the chief are *conjunction*, *sextile*, *quadrant*, *trine*, *opposition*.

L. 668. *Some say he bid his angels, &c.*] It was *eternal spring*, (B. IV. l. 268.) before the fall ; and he is now accounting for the change of seasons after the fall, and mentions the two famous hypotheses. *Some say* it was occasioned by altering the position of the earth, by turning the poles of the earth above 20 degrees aside from the sun's orb, *he bid his angels turn ascance the poles of earth twice ten degrees and more from the sun's axle* ; and the poles of the earth are about 23 degrees and a half distant from those of the ecliptic ; *they with labour push'd oblique the centric globe* ; it was erect before, but is *oblique* now ; the *obliquity* of a sphere is the proper astronomical term, when the pole is raised any number of degrees less than 90 ; *the centric globe* fixed on its centre, and therefore moved *with labour* and difficulty, or rather *centric*, as being the centre of the world, according to the Ptolemaic system, which our author usually follows.

Oblique the centric globe : some say the sun
 Was bid turn reins from th' equinoctial road
 Like distant breadth to Taurus with the seven
 Atlantic sisters, and the Spartan Twins,
 Up to the Tropic Crab ; thence down amain 675
 By Leo, and the Virgin, and the Scales,
 As deep as Capricorn, to bring in change
 Of seasons to each clime ; else had the spring
 Perpetual smil'd on earth with vernant flow'rs,

L. 674, *Twins*.] Sax. *Gemini*. Two children born at one birth. Here, Castor and Pollux, sons of Tindaurus and Leda, king of Sparta ; born there, and at the same time. *Castor* and *Pollux*, i. e. adorned or shining, were the eleventh king of it after their father, and reigned cotemporary. They are feigned to be the sign *Gemini*, by fabulous antiquity, and were much in veneration among the heathens. See Acts xxviii. 11. They are stars of the second magnitude, which form the two heads of *Gemini*, the third of the twelve signs of the zodiac.

L. 675, *Crab*.] *Cancer* ; because the sun moves back the same way as the crab doth ; or because it consists of nine stars in the shape of a crab : the fourth of the twelve signs ; the sun enters into this sign on the 21st of June. Here, the tropic of Cancer, or the northern tropic.

L. 676, *Leo*.] Lat. from the Gr. i. e. *the lion*. Here, an astronomical term. The fifth of the twelve signs, into which the sun enters on the 22d of July. This constellation hath twenty-seven stars about it.

Ibid. *Virgin*.] *virgo*, Lat. i. e. *strong* ; a chaste maid, a maiden in her bloom and strength. Here, an astronomical term. The sixth of the twelve signs. It consists of twenty-six stars ; the sun enters into it on the 22d of August. This is *Astrea* the goddess of justice, who left the earth because of the wickedness of men after the fall, and flew up to heaven, where she weighs, considers, and examines all actions of men and things, as the poets feigned. But this is a good emblem of divine justice, and the fall of Adam.

Ibid. *Scales*.] *Libra*. Lat. i. e. *a balance*, or *pair of scales*. Here, an astronomical term. The seventh of the twelve signs, into which the sun enters on the 22d of September. It is the first of the six southern signs of the zodiac.

L. 677, *Capricorn*.] Lat. i. e. *an horned goat* ; because then the sun at this point climbs upward again in his annual course, like that climbing creature the goat. An astronomical term. The tenth of the twelve signs. It consists of twenty-one stars ; the sun enters into it on the 22d of December, and makes the winter solstice. It is the southern tropic.

Equal in days and nights, except to those 680
 Beyond the polar circles; to them day
 Had unbenighted shone, while the low sun
 To recompense his distance, in their sight
 Had rounded still th' horizon, and not known
 Or east or west, which had forbid the snow 685
 From cold Estotiland, and south as far
 Beneath Magellan. At that tasted fruit
 The sun, as from Thyestean banquet, turn'd
 His course intended; else how had the world
 Inhabited, though sinless, more than now, 690
 Avoided pinching cold and scorching heat?
 These changes in the heav'ns, though slow, produc'd
 Like change on sea and land, fideral blast,
 Vapour, and mist, and exhalation hot,
 Corrupt and pestilent: now from the north 695
 Of Norumbega, and the Samoed shore,

L. 686, *Estotiland*.] Swed. i. e. *another land*. It was called so by some fishermen of Friesland, who first discovered it, long before Columbus. It was afterwards discovered by Nicholas and Andrew Zeni, Venetians; by the Portuguese, and called *Terra de Labrador*, i. e. *the land of the labourer*, because it required much pains to cultivate it: by the Spaniards, *Terra de Cortereal*, because Gaspar Cortereal discovered it; and now *New Britain*, by the French and Britons. This is the most northern country of America, extending towards the east and Hudson's bay; extremely cold, mountainous, over-run with forests and wild beasts.

L. 687, *Magellan*.] Portug. a vast country in South America, extending towards the South pole, not yet well discovered nor inhabited by the Europeans.

L. 688, *Thyestes*.] Gr. i. e. *a murderer*; the son of Pelops, and brother of Atreus. Thyestes committed adultery with his brother's wife; to revenge it, Atreus slew the son that was born of her, and served him up to his brother at a feast. At this horrid wickedness it is said the sun turned back his course for a time, lest he should be polluted. Such an abhorrence the blind heathens had of those heinous crimes.

L. 696, *Norumbega*.] from the Fr. Amer.; a large country of North America, having Nova Scotia on the south-west, New England on the north-west, and the ocean on the south, from the capital city of the same name.

Ibid. *Samoed*.] or *Samoieda*; Russ. i. e. *cannibals*, or *mex-eaters*.
 A province in the north-east of Muscovy upon the icy sea, on

Bursting their brazen dungeon, arm'd with ice
 And snow, and hail, and stormy gust and flaw,
 Boreas, and Cecias, and Argestes loud,
 And Thrafcias, rend the woods, and seas upturn ; 700
 With adverse blast upturns them from the south
 Notus and Afer black with thund'rous clouds
 From Serraliona ; thwart of these as fierce
 Forth rush the Levant and the Ponent winds,
 Eurus and Zephyr, with their lateral noise, 705
 Sirocco, and Libeccio. Thus began

both sides of the river Oby, and joining to Siberia. The people are very rude and savage, idolaters to this day. Stephen Burroughs an Englishman, first discovered this country, *A. D.* 1556.

L. 699, *Boreas*.] Lat. from the Gr. i. e. *a roaring violent sound*. The north wind, so called from the sound and force of it.

Ibid. *Cecias*.] Lat. Gr. from *Cycus*, i. e. *drawing evil*. It is a river of Mysia in Lesser Asia near the Hellespont, from which this wind blows upon Greece, and gathers clouds together by a strong attractive power. The north-west wind.

Ibid. *Argestes*.] Lat. Gr. i. e. *white as silver* ; because it clears the sky, making it clear as silver. The north-east wind.

L. 700, *Thrafcias*.] Lat. Gr. i. e. *blowing from Thrace*, now Romania in Europe, upon Greece, from the north. The north wind.

L. 702, *Notus*.] Lat. from the Gr. i. e. *moist and wet*. Hence Ovid calls it watry. The south wind.

Ibid. *Afer*.] Gr. i. e. *blowing from Africa*. The south-west wind, which lies south from Greece.

L. 703, *Serraliona*.] in the late edit. *Sierra Lione*, Span. i. e. *the lion mountains*, vulg. *Cap' di Sierra Lione* ; so called from a chain of mountains that reach to the Atlantic ocean, which beats upon these rocks, and makes a noise like the roaring of a lion. Anciently *Theoon Ochem*, Gr. i. e. *the chariot of the gods*. It is the most western point of Africa, on the frontiers of Nigritia and Guinea, and within a few leagues of Cape Verd.

L. 704, *Levant*.] Fr. from the Lat. i. e. *rising*. The east, or eastern countries, especially those on the Mediterranean sea, where the sun riseth. The east wind.

Ibid. *Ponent*.] Lat. Fr. Milt. i. e. *laying down* ; because there the sun sets down to our appearance. French, *Vent du ponant*, i. e. *the west wind* ; the winds rising and setting, the east and west winds.

L. 705, *Eurus*.] Lat. Gr. i. e. *belonging to the east*. The east wind.

L. 706, *Sirocco*.] Ital. Span. Lat. *Japyx*, i. e. *blowing from Syria*. The south-east wind ; because Syria lies south-east from Italy and Spain.

Outrage from lifeless things : but Discord first,
 Daughter of Sin, among th' irrational
 Death introduc'd through fierce antipathy : 709
 Beast now with beast 'gan war, and fowl with fowl,
 And fish with fish : to graze the herb all leaving,
 Devour'd each other ; nor stood much in awe
 Of man, but fled him, or with count'nance grim
 Glar'd on him passing. These were from without
 The growing miseries, which Adam saw 715
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd ; but worse felt within,
 And in a troubled sea of passion tost,
 Thus to disburden fought with sad complaint :
 O miserable of happy' ! is this the end 720
 Of this new glorious world, and me so late
 The glory of that glory, who now become
 Accurs'd of blessed ? hide me from the face
 Of God, whom to behold was then my height
 Of happiness ! yet well, if here would end 725
 The misery ; I deserv'd it, and would bear
 My own deservings : but this will not serve ;
 All that I eat or drink, or shall beget,
 Is propagated curse. O voice once heard
 Delightfully, *Increase and multiply*, 730
 Now death to hear ! for what can I increase
 Or multiply but curses on my head ?
 Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head ? Ill fare our ancestor impure, 735
 For this we may thank Adam ; but his thanks
 Shall be the execration : so besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound,

Ibid. *Libeccio*.] *Span. Ital. i. e. blowing from Lybia.* The
 south-west wind ; because Lybia lyes south-west from Italy and
 Spain.

On me, as on their natural centre light 740
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes !
Did I request thee, Maker, from my clay
To mold me man ? did I solicit thee
From darkness to promote me, or here place 745
In this delicious garden ? As my will
Concurr'd not to my be'ing, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I receiv'd, unable to perform 750
Thy terms too hard, by which I was to hold
The good I fought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes ? inexplicable
Thy justice seems ; yet, to say truth, too late 755
I thus contest ; then should have been refus'd
Those terms whatever, when they were propos'd :
Thou didst accept them ; wilt thou' enjoy the good,
Then cavil the conditions ? And though God
Made thee without thy leave, what if thy son 760
Prove disobedient, and reprov'd retort,
Wherefore didst thou beget me' ? I fought it not :
Wouldst thou admit for his contempt of thee
That proud excuse ? yet him not thy election,
But natural necessity, begot. 765
God made thee' of choice his own, and of his own
To serve him ; thy reward was of his grace ;
Thy punishment then justly' is at his will.
Be' it so, for I submit ; his doom is fair,
That dust I am, and shall to dust return. 770
O welcome hour whenever ! why delays
His hand to execute what his decree
Fix'd on this day ? why do I overlive ?
Why am I mock'd with death, and lengthen'd out

To deathless pain ? how gladly would I meet 775
 Mortality my sentence, and be earth
 Insensible ? how glad would lay me down
 As in my mother's lap ? there I should rest
 And sleep secure ; his dreadful voice no more
 Would thunder in my ears, no fear of worse 780
 To me and to my offspring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still, lest all I cannot die ;
 Lest that pure breath of life, the spi'rit of man,
 Which God inspir'd, cannot together perish 785
 With this corporeal clod ; then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death ? O thought
 Horrid, if true ! yet why ? it was but breath
 Of life that sinn'd ; what dies but what had life 790
 And sin ? the body properly hath neither.
 All of me then shall die : let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also ? be it, man is not so, 795
 But mortal doom'd. How can he exercise
 Wrath without end on man, whom death must end ?
 Can he make deathless death ? that were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument 800
 Of weakness, not of pow'r. Will he draw out,
 For anger's sake, finite to infinite

L. 789. — *it was but breath*
Of life that sinn'd ;] Adam is here endeavouring to prove to him-
 self, that the *breath of life* (*the spirit of man which God inspired in-*
to him, l. 784.) was to die with his body ; and his argument
 here, and in what follows, runs thus : Nothing but breath of life
 sinned ; nothing but what had life and sin, dies ; the body pro-
 perly has neither of these, and therefore he concludes, that the
 breath of life (or spirit of man within him) was to die ; and that
all of him was to die ; because the body he knew was mortal.

Pearce.

In punish'd man, to satisfy his rigour
 Satisfy'd never ? that were to extend
 His sentence beyond dust, and nature's law, 805
 By which all causes else according still
 To the reception of their matter act,
 Not to th' extent of their own sphere. But say
 That death be not one stroke, as I suppos'd,
 Bereaving sense, but endless misery 810
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuity ; Ay me, that fear
 Comes thund'ring back with dreadful revolution
 On my defenceless head ; both Death and I 815
 Am found eternal, and incorporate both ;
 Nor I on my part single, in me all
 Posterity stands curs'd : fair patrimony
 That I must leave ye, sons ; O were I able
 To waste it all myself, and leave ye none ! 820
 So disinherited, how would ye bliss
 Me, now your curse ! Ah, why should all mankind
 For one man's fault thus guiltless be condemn'd,
 If guiltless ? But from me what can proceed,
 But all corrupt, both mind and will deprav'd, 825
 Not to do only, but to will the same
 With me ? how can they then acquitted stand
 In sight of God ? him after all disputes
 Forc'd I absolve ; all my evasions vain,
 And reasonings, though through mazes, lead me still
 But to my own conviction ; first and last 831
 On me, me only, as the source and spring

L. 815.—*both Death and I*

Am found eternal.] This must be the printer's blunder, though all editions patronize it. All languages agree, that when singular and plural are so joined, the latter must govern. He gave it therefore,

—both Death and I

Am found eternal.

Bentley.

Of all corruption, all the blame lights due :
 So might the wrath. Fond wish ! couldst thou support
 That burden heavier than the earth to bear, 835
 Than all the world much heavier, though divided
 With that bad woman ? Thus what thou desir'st,
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future, 840
 To Satan only like both crime and doom.
 O Conscience, into what abyss of fears
 And horrors hast thou driv'n me ; out of which
 I find no way, from deep to deeper plung'd !

Thus Adam to himself lamented loud 845
 Through the still night : not now, as ere man fell,
 Wholsome, and cool, and mild, but with black air
 Accompanied, with damps and dreadful gloom,
 Which to his evil conscience represented
 All things with double terror : on the ground 850
 Outstretch'd he lay ; on the cold ground, and oft
 Curs'd his creation, Death as oft accus'd
 Of tardy execution, since denounc'd
 The day of his offence. Why comes not death,
 Said he, with one thrice acceptable stroke 855
 To end me ! Shall Truth fail to keep her word,
 Justice divine not hasten to be just ?
 But Death comes not at call ; Justice divine
 Mends not her slowest pace for pray'rs or cries.
 O woods, O fountains, hillocks, dales and bow'rs, 860
 With other echo late I taught your shades
 To answer, and rebound far other song !
 Whom thus afflicted when sad Eve beheld,
 Desolate where she sat, approaching nigh,
 Soft words to his fierce passion she assay'd : 865
 But her with stern regard he thus repell'd :
 ' Out of my sight, thou serpent ; that name best
 Befits thee, with him leagu'd, thyself as false

And hateful ; nothing wants, but that thy shape,
 Like his, and colour serpentine, may show 870
 Thy inward fraud, to warn all creatures from thee
 Henceforth ; lest that too heav'nly form, pretended
 To hellish falshood, snare them. But for thee
 I had persisted happy', had not thy pride
 And wand'ring vanity, when least was safe, 875
 Rejected my forewarning, and disdain'd
 Not to be trusted ; longing to be seen,
 Though by the dev'il himself, him overweening
 To over-reach ; but with the serpent meeting
 Fool'd and beguil'd ; by him thou, I by thee, 880
 To trust thee from my side, imagin'd wise,
 Constant, mature, proof against all assaults ;
 And understood not all was but a show,
 Rather than solid virtue' ; all but a rib,
 Crooked by nature, bent, as now appears, 885
 More to the part sinister, from me drawn ;
 Well if thrown out, as supernumerary
 To my just number found. O why did God,
 Creator wise, that peopled highest heav'n
 With spirits masculine, create at last 890
 This novelty on earth, this fair defect
 Of nature ; and not fill the world at once
 With men as angels without feminine,
 Or find some other way to generate
 Mankind ? This mischief had not then befall'n, 895
 And more that shall befall ; innumerable
 Disturbances on earth through female snares,
 And strait conjunction with this sex : for either
 He never shall find out fit mate, but such
 As some misfortune brings him, or mistake ; 900

L. 888.—*O why did God, &c.*] This thought was originally of Euripides, who makes Hippolytus in like manner expostulate with Jupiter for not creating man without women. See *Hippol.* 616.

Or whom he wishes most shall seldom gain
 Through her perverseness; but shall see her gain'd
 By a far worse; or if she love, withheld
 By parents; or his happiest choice too late
 Shall meet, already link'd and wedlock-bound 905
 To a fell adversary, his hate or shame:
 Which infinite calamity shall cause
 To human life, and household-peace confound.

He added not, and from her turn'd; but Eve
 Not so repuls'd, with tears that ceas'd not flowing,
 And tresses all disorder'd, at his feet 911
 Fell humble, and embracing them, besought
 His peace, and thus proceeded in her plaint:

For sake me not thus, Adam; witness Heav'n
 What love sincere, and reverence in my heart 915
 I bear thee, and unweeting have offended,
 Unhappily deceiv'd; thy suppliant
 I beg, and clasp thy knees; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel, in this uttermost distress, 920
 My only strength and stay: forlorn of thee,
 Whither shall I betake me, where subsist?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,
 As join'd in injuries, one enmity 925

Against a foe by doom express assign'd us,
 That cruel serpent. On me exercise not
 Thy hatred for this misery befall'n,
 On me already lost, me than thyself
 More miserable: both have sinn'd, but thou 930
 Against God only, I against God and thee;
 And to the place of judgment will return,
 There with my cries importune Heav'n, that all
 The sentence from thy head remov'd, may light
 On me, sole cause to thee of all this woe; 935

Me, me only, just object of his ire.

She ended weeping ; and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledg'd and deplor'd, in Adam wrought
 Commiseration : soon his heart relented 940
 Tow'ards her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconciliation seeking,
 His counsel, whom she had displeas'd, his aid ;
 As one disarm'd, his anger all he lost, 945
 And thus with peaceful words uprais'd her soon.

Unwary', and too desirous, as before,
 So now of what thou know'st not, who desir'st
 The punishment all on thyself ; alas,
 Bear thine own first, ill able to sustain 950
 His full wrath, whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If pray'rs
 Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited, 955
 Thy frailty and infirmer sex forgiv'n,
 To me committed, and by me expos'd.
 But rise, let us no more contend, nor blame

L. 940.—[soon his heart relented.] This seems to have been drawn from a domestic scene. Milton's wife soon after marriage went to visit her friends in Oxfordshire, and refused to return at the time appointed; he often solicited her, but in vain; she declared her resolution not to cohabit with him any more. Upon this he wrote his *Doctrine and Discipline of Divorce*; and, to show that he was in earnest, was actually treating about a second marriage, when the wife contrived to meet him at a friend's whom he often visited, and there fell prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted (says Mr. Fenton) but an interview of that nature, so little expected, must wonderfully affect him; and perhaps the impressions it made on his imagination contributed much to the painting of that pathetic scene in *Paradise Lost*, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance he generously sacrificed all his resentment to her tears. *Newton.*

Each other, blam'd enough elsewhere ; but strive
In offices of love, how we may lighten 960
Each other's burden, in our share of woe ;
Since this day's death denounc'd, if ought I see,
Will prove no sudden, but a slow-pac'd evil,
A long day's dying, to augment our pain,
And to our seed (O hapless seed !) deriv'd. 965

To whom thus Eve, recov'ring heart, reply'd :
Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous, thence by just event
Found so unfortunate : nevertheless, 970
Restor'd by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen, 975
Tending to some relief of our extremes,
Or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devour'd 980
By Death at last ; and miserable it is
To be to others cause of misery,
Our own begott'en, and of our loins to bring
Into this cursed world a woeful race,
That after wretched life must be at last 985
Food for so foul a monster ; in thy pow'r
It lies, yet ere conception, to prevent
The race unblest'd, to be'ing yet unbegot.
Childless thou art, childless remain : so Death
Shall be deceiv'd his glut, and with us two 990
Be forc'd to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain

From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope, 995
 Before the present object languishing
 With like desire, which would be misery
 And torment less than none of what we dread;
 Then both ourselves and seed at once to free
 From what we fear for both, let us make short, 1000
 Let us seek Death; or he not found, supply
 With our own hands his office on ourselves:
 Why stand we longer shivering under fears,
 That show no end but death, and have the pow'r,
 Of many ways to die, the shortest chusing, 1005
 Destruction with destruction to destroy?

She ended here, or vehement despair
 Broke off the rest; so much of death her thoughts
 Had entertain'd, as dy'd her cheeks with pale.
 But Adam, with such counsel nothing sway'd, 1010
 To better hopes his more attentive mind
 Lab'ring had rais'd, and thus to Eve reply'd:

Eve, thy contempt of life and pleasure seems
 To argue in thee something more sublime
 And excellent than what thy mind contemns: 1015
 But self-destruction therefore sought, refutes
 That excellence thought in thee, and implies,
 Not thy contempt, but anguish and regret
 For loss of life and pleasure overlov'd.
 Or if thou covet death, as utmost end 1020
 Of misery, so thinking to evade
 The penalty pronounc'd, doubt not but God
 Hath wiselier arm'd his vengeful ire than so
 To be forestall'd; much more I fear lest death
 So snatch'd will not exempt us from the pain 1025
 We are by doom to pay; rather such acts
 Of contumacy will provoke the Highest
 To make death in us live; then let us seek

Some safer resolution, which methinks
 I have in view, calling to mind with heed 1030
 Part of our sentence, that thy seed shall bruise
 The serpent's head; piteous amends, unless
 Be meant, whom I conjecture, our grand foe
 Satan, who in the serpent hath contriv'd
 Against us this deceit; to crush his head 1035
 Would be revenge indeed; which will be lost
 By death brought on ourselves, or childless days
 Resolv'd, as thou proposest; so our foe
 Shall 'scape his punishment ordain'd, and we
 Instead shall double ours upon our heads. 1040
 No more be mention'd then of violence
 Against ourselves, and wilful barrenness,
 That cuts us off from hope, and favours only
 Rancour and pride, impatience and despite,
 Reluctance against God, and his just yoke 1045
 Laid on our necks. Remember with what mild
 And gracious temper he both heard and judg'd,
 Without wrath or reviling: we expected
 Immediate dissolution, which we thought
 Was meant by death that day; when lo, to thee 1050
 Pains only in child-bearing were foretold,
 And bringing forth, soon recompens'd with joy,
 Fruit of thy womb: on me the curse aslope
 Glanc'd on the ground; with labour I must earn
 My bread: what harm? Idleness had been worse: 1055
 My labour will sustain me: and lest cold
 Or heat should injure us, his timely care
 Hath unbefought provided, and his hands
 Cloth'd us unworthy, pitying while he judg'd:
 How much more, if we pray him, will his ear 1060
 Be open, and his heart to pity' incline,
 And teach us further by what means to shun
 Th' inclement seasons, rain, ice, hail, and snow;

Which now the sky with various face begins
 To show us in this mountain, while the winds 1065
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading trees ; which bids us seek
 Some better shroud, some better warmth to cherish
 Our limbs benumb'd, ere this diurnal star
 Leave cold the night, how we his gather'd beams
 Reflected, may with matter fere foment, 1071
 Or by collision of two bodies grind
 The air attrite to fire, as late the clouds
 Jostling or push'd with winds, rude in their shock
 Tine the slant lightning, whose thwart flame driv'n down,
 Kindles the gummy bark of fir or pine, 1076
 And sends a comfortable heat from far,
 Which might supply the sun : such fire to use,
 And what may else be remedy or cure
 To evils which our own misdeeds have wrought, 1080
 He will instruct us praying, and of grace
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust, our final rest and native home. 1085
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air 1090
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeign'd, and humiliation meek ;
 Undoubtedly he will relent, and turn
 From his displeasure ; in whose look serene,
 When angry most he seem'd, and most severe, 1095
 What else but favour, grace, and mercy shone ?
 So spake our father penitent ; nor Eve
 Felt less remorse : they forthwith to the place

Repairing where he judg'd them, prostrate fell
 Before him reverent, and both confels'd 1100
 Humbly their faults, and pardon begg'd, with tears
 Watering the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorr'ow unfeign'd, and humiliation meek.

End of BOOK TENTH.

THE ARGUMENT of BOOK XI.

THE Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the angel denounces their departure. Eve's lamentation. Adam pleads, but submits: the angel leads him up to a high hill, sets before him in vision what shall happen till the flood.



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PARADISE LOST.

B O O K XI.

THUS they in lowliest plight repentant stood
 Praying; for from the mercy-seat above
 Preventive grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd 5
 Unutterable, which the spi'rit of pray'r
 Inspir'd, and wing'd for heav'n with speedier flight
 Than loudest oratory: yet their port
 Not of mean suiters, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To heav'n their pray'rs

L. 2. *Mercy-seat.*] It was a covering of pure solid gold, made exactly to fit the dimensions of the ark, to which the two cherubims of gold were fixed, and spread their wings over it; placed in the tabernacle, and in Solomon's temple, under the two cherubim. It was two cubits and an half in length, and a cubit and an half in breadth. See Exod. xxv. 17, 18, 21.

L. 12. *Deucalion.*] Lat. Gr. i. e. *calling upon God.* An ancient king of Thessaly, the son of Prometheus, contemporary with Cecrops king of Athens, about A. M. 2437, in whose reign a great inundation happened in Greece. He with his wife only were saved in a little boat upon mount Parnassus, till the waters abated.

Ibid. *Pyrrha.*] Lat. Gr. i. e. *fire*; because of her singular piety, zeal for the gods, and chastity. She was the wife of Deucalion. These names were very suitable to the character given to Noah and his wife.

L. 14. *Themis.*] Lat. Gr. i. e. *just*, or *right*; because she taught men to petition the gods for those things that were right and fit: or Heb. from *Tham* or *Thummim*, i. e. *perfect*, *upright*. A goddess,

Flew up, nor mis'd the way, by envious winds 15
 Blown vagabond or frustrate : in they pass'd
 Dimensionless through heav'nly doors ; then clad
 With incense, where the golden altar fum'd
 By their great Intercessor, came in fight
 Before the Father's throne : them the glad Son 20
 Presenting, thus to intercede began :

See, Father, what first-fruits on earth are sprung
 From thy implanted grace in man, these sighs
 And pray'rs, which in this golden censer, mix'd
 With incense, I thy Priest before thee bring ; 25
 Fruits of more pleasing savour from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fall'n
 From innocence. Now therefore bend thine ear 30
 To supplication ; hear his sighs though mute :
 Unskilful with what words to pray, let me
 Interpret for him, me his advocate
 And propitiation ; all his works on me,
 Good or not good, ingraft ; my merit those 35
 Shall perfect ; and for these my death shall pay.
 Accept me, and in me from these receive
 The smell of peace tow'ard mankind ; let him live
 Before thee reconcil'd, at least his days
 Number'd, tho' sad, till death, his doom, (which I 40
 To mitigate thus plead, not to reverse,)
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,
 Made one with me, as I with thee am one.

To whom the Father, without cloud, serene : 45
 All thy request for man, accepted Son,
 Obtain ; all thy request was my decree.

that had an oracle upon mount Parnassus ; thither these two addressed themselves for counsel, how the lost race of mankind might be restored.

But longer in that Paradise to dwell,
 The law I gave to Nature him forbids :
 Those pure immortal elements, that know 50
 No gross, no unharmonious mixture foul,
 Eject him tainted now, and purge him off
 As a distemper, gross to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first 55
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endow'd, with happiness
 And immortality : that fondly lost,
 This other serv'd but to eternize woe ; 60
 Till I provided death ; so death becomes
 His final remedy ; and after life
 Try'd in sharp tribulation, and refin'd
 By faith and faithful works, to second life,
 Wak'd in the renovation of the just, 65
 Resigns him up with heav'n and earth renew'd.
 But let us call to synod all the blest'd
 Through heav'n's wide bounds ; from them I will not
 My judgments, how with mankind I proceed, [hide
 As how with peccant angels late they saw, 70
 And in their state, though firm, stood more confirm'd.

He ended, and the Son gave signal high
 To the bright minister that watch'd ; he blew
 His trumpet, heard in Oreb since perhaps
 When God descended, and perhaps once more 75
 To sound at general doom. Th' angelic blast
 Fill'd all the regions : from their blissful bowers
 Of amarantine shade, fountain or spring,

L. 74. *Oreb.*] i. e. When God descended with the sound of a trumpet, Exod. xix. 16. " And it came to pass on the third day, in the morning, that there were thunders and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp, trembled."

By the waters of life, where-e'er they sat
 In fellowships of joy, the sons of light 80
 Hasted, resorting to the summons high,
 And took their seats ; till from his throne supreme
 Th' Almighty thus pronounc'd his sov'reign will :

O sons, like one of us man is become
 To know both good and evil, since his taste 85
 Of that defended fruit : but let him boast
 His knowledge of good lost, and evil got ;
 Happier, had it suffic'd him to have known
 Good by itself, and evil not at all.

He sorrows now, repents, and prays contrite ; 90
 My motions in him : longer than they move,
 His heart I know, how variable and vain
 Self-left. Lest therefore his now bolder hand
 Reach also of the tree of life, and eat,
 And live for ever, dream at least to live 95
 For ever, to remove him I decree,
 And send him from the garden forth, to till
 The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge ;
 Take to thee from among the Cherubim 100
 Thy choice of flaming warriors, lest the fiend,
 Or in behalf of man, or to invade
 Vacant possession, some new trouble raise :
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful pair, 105
 From hallow'd ground th' unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad sentence rigorously urg'd,
 For I behold them soften'd, and with tears 110
 Bewailing their excess, all terror hide.

L. III. *Bewailing their excess.*] God is here represented as pitying our first parents; and even while he is ordering Michael to drive them out of Paradise, orders him at the same time to *hide all*

Book XI. PARADISE LOST

If patiently thy bidding they obey,
 Dismiss them not disconsolate; reveal
 To Adam what shall come in future days,
 As I shall thee enlighten; intermix 115
 My covenant in the woman's seed renew'd:
 So send them forth, though sorrowing, yet in peace;
 And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame 120
 Wide waving, all approach far off to fright,
 And guard all passage to the tree of life:
 Left Paradise a receptacle prove
 To spirits foul, and all my trees their prey,
 With whose stol'n fruit man once more to delude. 125
 He ceas'd, and the arch-angelic pow'r prepar'd
 For swift descent; with him the cohort bright
 Of watchful Cherubim; four faces each
 Had, like a double Janus, all their shape
 Spangled with eyes, more numerous than those 130
 Of Argus, and more wakeful than to drowse,
 Charm'd with Arcadian pipe, the past'ral reed

terror; and for the same reason he chuses to speak of their offence in the softest manner, calling it only an *excess*, a going beyond the bounds of their duty, by the same metaphor as sin is often called *transgression*. Newton.

L. 129. *Janus*,] Heb. i. e. *wine*. The first king of Italy, who first dressed the vine and drank wine; therefore his posterity were called *Oenotrii*, Gr. i. e. *wine-bibbers*. He was therefore deified and honoured with a famous temple at Rome, pictured with two faces; in memory of him, money was coined with a Janus on one side, and a ship on the reverse; and the month of January was dedicated to him.

L. 131. *Argus*.] Lat. Gr. i. e. *active and nimble*. A shepherd, said to have had 100 eyes. Juno retained him in her service, to watch and relate the pranks of Jupiter.

L. 132. *Arcadian*,] belonging to Arcadia; from *Arcas*, Gr. i. e. *a bear*. The son of Jupiter and Calisto, (whom Jupiter turned into a bear,) father of the Arcadians, and king of Arcadia. The Arcadians, ignorant of their true original, boasted that they were before the moon.

Of Hermes, or his opiate rod. Mean-while,
 To resalute the world with sacred light,
 Leucothea wak'd, and with fresh dews imbalm'd 135
 The earth; when Adam, and first matron Eve,
 Had ended now their orisons, and found
 Strength added from above, new hope to spring
 Out of despair, joy, but with fear yet link'd;
 Which thus to Eve his welcome words renew'd: 140

Eve, easily may faith admit, that all
 The good which we enjoy, from heav'n descends;
 But that from us ought should ascend to heav'n
 So prevalent as to concern the mind
 Of God high-blest'd, or to incline his will, 145
 Hard to belief may seem; yet this will prayer,
 Or one short sigh of human breath, upborne
 Ev'n to the seat of God. For since I sought
 By pray'r th' offended Deity to' appease,
 Kneel'd, and before him humbled all my heart, 150
 Methought I saw him placable and mild,
 Bending his ear; persuasion in me grew
 That I was heard with favour; peace return'd
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe; 155
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee,
 Eve rightly call'd, mother of all mankind,
 Mother of all things living, since by thee 160
 Man is to live, and all things live for man.

To whom thus Eve with sad demeanour meek:
 Ill worthy I such title should belong
 To me transgressor, who for thee ordain'd
 A help, became thy snare; to me reproach 165
 Rather belongs, distrust, and all dispraise:
 But infinite in pardon was my Judge,

That I who first brought death on all, am grac'd
 The source of life ; next favourable thou,
 Who highly thus to' intitle me vouchsaf'ft, 170
 Far other name deserving. But the field
 To labour calls us now with sweat impos'd,
 Though after sleepless night ; for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling : let us forth, 175
 I never from thy side henceforth to stray,
 Where-e'er our day's work lies, though now injoin'd
 Laborious, till day droop ; while here we dwell,
 What can be toilsome in these pleasant walks ?
 Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve ; but fate
 Subscrib'd not : Nature first gave signs, impress'd
 On bird, beast, air, air suddenly eclips'd
 After short blush of morn ; nigh in her sight,
 The bird of Jove, stoop'd from his airy tour, 185
 Two birds of gayest plume before him drove :
 Down from a hill the beast that reigns in woods,
 First hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind ;
 Direct to th' eastern gate was bent their flight. 190
 Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to Eve thus spake :

O Eve, some further change awaits us nigh,
 Which heav'n by these mute signs in nature shows,
 Forerunners of his purpose, or to warn 195
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days ; how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return, and be no more ? 200
 Why else this double object in our sight,
 Of flight pursu'd in th' air, and o'er the ground,

One way the self-same hour? why in the east
 Darknes ere day's mid-course, and morning-light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,
 And slow descends, with something heav'nly fraught?

He err'd not; for by this the heav'nly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt; 210
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious when the angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his guardians bright; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire
 Against the Syrian king, who to surprise
 One man, assassins-like, had levy'd war,
 War unproclaim'd. The princely Hierarch 220
 In their bright stand there left his pow'rs to seize
 Possession of the garden; he alone,
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great visitant approach'd, thus spake: 225

L. 214. *Mahanaim.*] *Heb. two hosts, or camps.* So Jacob called the place, where he saw armies of holy angels protecting him from the fear of Esau, *Gen. xxxii. 1, 2.* A city was built there in memory of this glorious vision, in the tribe of Gad, in the land of Gilead, beyond Jordan, for the priests, near Ramath, *Josh. xxi. 38.*

L. 217. *Dothan.*] *Heb. i. e. commandment.* A city about two miles from Sichem, six from Tiberias, twelve to the north of Samaria, forty-four miles from Jerusalem towards the north.

L. 219. *One man.*] viz. Elisha the prophet, who discovered the private counsels of the king of Syria to the king of Israel.

L. 220. *War unproclaim'd.*] The severe censure on this makes me fancy that Milton hinted at the war with Holland, which broke out in 1664, when we surprised and took the Dutch Bourdeaux fleet, before war was proclaimed, which the Whigs much exclaimed against. *Warburton.*

Eve, now expect great tidings, which perhaps
 Of us will soon determine, or impose
 New laws to be observ'd ; for I descry,
 From yonder blazing cloud that veils the hill,
 One of the heav'nly host, and by his gait 230
 None of the meanest, some great potentate
 Or of the Thrones above, such majesty
 Invests him coming ; yet not terrible,
 That I should fear ; nor sociably mild,
 As Raphael, that I should much confide ; 235
 But solemn and sublime, whom not to' offend,
 With reverence I must meet, and thou retire.

He ended ; and th' archangel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man ; over his lucid arms 240
 A military vest of purple flow'd ;
 Livelier than Melibean, or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce ; Iris had dipp'd the woof ;
 His starry helm unbuckled show'd him prime 245
 In manhood, where youth ended : by his side,
 As in a glist'ring zodiac, hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low ; he kingly from his state
 Inclined not, but his coming thus declar'd : 250

L. 242. *Melibeian.*] Lat. from the Gr. i. e. *having the care of oxen*. A city of Thessaly upon the sea-shore, famous of old for the art of dying the noblest purple, by the help of a shell-fish called *purpura* and *ostium*, which they caught in the sea thereabout.

L. 243. *Of Sarra;*] viz. *Tyre*, now *Sour*. It was a very ancient and rich sea port, and capital city of Phenicia, built by Agenor, the father of Cadmus, Isa. xxiii. 12. about A. M. 2499, or about the time of Gideon, a judge of Israel, sixty-five years before the destruction of Troy, and 240 before the building of Solomon's temple.

L. 244. *Iris,*] or *the rainbow*. It is a natural meteor in the clouds caused by the reflection of the rays of the sun upon them ; therefore it appears only in rainy weather.

Adam, Heav'n's high behest no preface needs :
 Sufficient that thy pray'rs are heard, and death,
 Then due by sentence when thou didst transgress,
 Defeated of his seizure many days
 Giv'n thee of grace, wherein thou mayst repent, 255
 And one bad act with many deeds well done
 Mayst cover : well may then thy Lord appeas'd
 Redeem thee quite from death's rapacious claim ;
 But longer in this Paradise to dwell
 Permits not ; to remove thee I am come, 260
 And send thee from the garden forth to till
 The ground whence thou wast taken, fitter soil.

He added not ; for Adam at the news
 Heart-struck with chilling gripe of sorrow stood,
 That all his senses bound : Eve, who unseen 265
 Yet all had heard, with audible lament
 Discover'd soon the place of her retire :

O unexpected stroke, worse than of death !
 Must I thus leave thee, Paradise ? thus leave
 Thee, native soil, these happy walks and shades, 270
 Fit haunt of gods ? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O flowers,
 That never will in other climate grow,
 My early visitation, and my last 275
 At ev'n, which I bred up with tender hand
 From the first op'ning bud, and gave ye names !
 Who now shall rear ye to the sun, or rank
 Your tribes, and water from th' ambrosial font ?
 Thee lastly, nuptial bow'r by me adorn'd 280
 With what to sight or smell was sweet ! from thee
 How shall I part, and whither wander down
 Into a lower world, to this obscure
 And wild ? how shall we breathe in other air
 Less pure, accusom'd to immortal fruits ? 285

Whom thus the angel interrupted mild:
 Lament not, Eve, but patiently resign
 What justly thou hast lost; nor set thy heart,
 Thus over-fond, on that which is not thine.
 Thy going is not lonely; with thee goes 295
 Thy husband; him to follow thou art bound;
 Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
 Recovering, and his scatter'd spi'rits return'd,
 To Michael thus his humble words address'd: 295

Celestial, whether among the thrones, or nam'd
 Of them the high'est, for such of shape may seem
 Prince above princes, gently hast thou told
 Thy message, which might else in telling wound,
 And in performing end us; what besides 300

Of sorrow, and dejection, and despair
 Our frailty can sustain, thy tidings bring,
 Departure from this happy place, our sweet
 Recess, and only consolation left
 Familiar to our eyes; all places else 305

Inhospitable' appear and desolate,
 Nor knowing us nor known: and if by prayer
 Incessant I could hope to change the will
 Of him who all things can, I would not cease
 To weary him with my assiduous cries: 310

But pray'r against his absolute decree
 No more avails than breath against the wind,
 Blown stifling back on him that breathes it forth:
 Therefore to his great bidding I submit.
 This most afflicts me, that departing hence, 315

L. 296. *Celestial, whether, &c.*] There is the same propriety in these speeches of Adam and Eve, as the critics have observed in the speeches of Priam and Hecuba to dissuade Hector from fighting with Achilles, in the twenty-second book of the Iliad, where the sentiments are excellently adapted to the different characters of the father and mother. *Newton.*

As from his face I shall be hid, depriv'd
 His blessed count'nance; here I could frequent
 With worship place by place where he vouchsaf'd
 Prefence divine, and to my sons relate,
 On this mount he appear'd, under this tree 320
 Stood visible, among these pines his voice
 I heard, here with him at this fountain talk'd:
 So many grateful altars I would rear
 Of grassy turf, and pile up every stone
 Of lustre from the brook, in memory, 325
 Or monument to ages, and thereon
 Offer sweet-smelling gums, and fruits, and flow'rs;
 In yonder nether world where shall I seek
 His bright appearances, or footstep trace?
 For though I fled him angry, yet recall'd 330
 To life prolong'd and promis'd race, I now
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore.

To whom thus Michael with regard benign:
 Adam, thou know'st heav'n his, and all the earth;
 Not this rock only; his omnipresence fills 335
 Land, sea, and air, and every kind that lives,
 Fomented by his virtual pow'r and warm'd:
 All th' earth he gave thee to possess and rule,
 No despicable gift; surmise not then 340
 His presence to these narrow bounds confin'd
 Of Paradise or Eden: this had been
 Perhaps thy capital seat, from whence had spread
 All generations, and had hither come
 From all the ends of th' earth, to celebrate 345
 And reverence thee their great progenitor.
 But this pre-eminence thou' hast lost, brought down
 To dwell on even ground now with thy sons:
 Yet doubt not but in valley and in plain
 God is as here, and will be found alike 350

Present, and of his presence many a sign
 Still following thee, still compassing thee round
 With goodness and paternal love, his face
 Express, and of his steps the tract divine.
 Which that thou mayst believe, and be confirm'd 355
 Ere thou from hence depart, know I am sent
 To show thee what shall come in future days
 To thee and to thy offspring ; good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men ; thereby to learn 360
 True patience, and to temper joy with fear
 And pious sorrow, equally inur'd
 By moderation either state to bear,
 Prosperous or adverse ; so shalt thou lead
 Safest thy life, and best prepar'd endure 365
 Thy mortal passage when it comes. Ascend
 This hill ; let Eve (for I have drench'd her eyes)
 Here sleep below, while thou to foresight wak'st ;
 As once thou sleptst, while she to life was form'd.
 To whom thus Adam gratefully reply'd : 370
 Ascend, I follow thee, safe guide, the path
 Thou lead'st me', and to the hand of heav'n submit,
 However chast'ning, to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labour won, 375
 If so I may attain. So both ascend
 In the visions of God. It was a hill
 Of Paradise the highest, from whose top
 The hemisphere of earth in clearest ken
 Stretch'd out to th' amplest reach of prospect lay. 380
 Not high'er that hill, nor wider looking round,
 Whereon for different cause the tempter set
 Our second Adam in the wilderness,
 To show him all earth's kingdoms, and their glory.
 His eye might there command where-ever stood 385

City of old or modern fame, the seat
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,
 And Samarchand by Oxus, Temir's throne,
 To Paquin of Sinean kings, and thence 390
 To Agra and Lahor of great Mogul;

L. 388. *Cambalu,*] *Camphala*, or *Cambala*; Tart. i. e. *the city of the great lord*. A vast city in the north of Tartary, the capital of Cathai or China, and the same as Pekin; the residence of the emperors of China since A. D. 1404. It is about twenty-five or twenty-eight miles in compass, very populous, containing (as they report) 2,000,000 souls, rich, and of so vast a trade, that 1000 waggons, loaded with silk only, are imported every day. It hath twelve gates, divers royal palaces and stately temples.

Ibid. *Can,*] or *Cham*; Tart. *the great lord*, or *emperor*. It is an ancient title of honour given to the emperor of Tartary and China.

L. 389. *Samarchand,*] *Mamarchand*, or *Samarcant*; Tart. anciently *Shamarchand*, Perf. i. e. *razed or demolished by Shamare*; having been once destroyed by one of that name, in his expedition to China; others *woody*, being seated in a wood. It is the capital of Zagathy or Sogdiana, a southern province of Tartary, and the metropolis of all Tartary for many ages.

Ibid. *Oxus.*] Lat. Gr. i. e. *swift*, like the Tigris, because it falls from very high mountains, and has a rapid stream. A great river in Tartary, rising in mount Taurus; it parts Sogdiana and Margiana, and runs into the Caspian sea on the east side.

Ibid. *Temir,*] or *Timur-Lenc*, by the Arabians, and *Temir-Cuthi* by the Tartars; Tart. i. e. *happy or fortunate iron*; because of his victorious sword; and *Tamerlane* by us.

L. 390. *Paquin,*] *Pekin*, or *Pecheli*; Chinese, i. e. *the northern court*; because it is the north of China, as *Nankin*, i. e. *the southern court*, for the same reason. The capital city of the province of Pekin, and the metropolis of that vast empire, since the year 1404, thirty leagues from the famous wall, (which is 1200 miles long, six fathom high, built in twenty-seven years by 7,050,000 men, to keep out the Tartars, about A. M. 3728, and 300 years before Jesus Christ,) in a fertile plain, in the form of a vast square, each side being twelve Chinese lys or furlongs in length, i. e. 3600 paces, with twelve gates, stately palaces and temples, wherein are idols of massy gold, as big as the life.

L. 391. *Agra.*] Indian. The capital city of the province of Agra, larger than Dehli. (*Mog.* i. e. *a vast extent*,) and a great city in India; being nine miles, in the form of a half moon, with a mighty and admirable castle. It stands upon the river Gemn or Gemini, on this side the Ganges, and is the metropolis of the Mogul's empire.

Down to the golden Chersonese, or where
The Persian in Ecbatan sat, or since
In Hispahan, or where the Russian Czar
In Moscow, or the Sultan in Bizance, 395

Ibid. *Labor*,] or *Lhor*; Pers. from the Heb. i. e. *light*. The capital city of the kingdom or province of Lahor, which contains several kingdoms. It is three leagues in length, yields 37 millions *per annum* to the Moghul; and there the emperors kept their court, from A. D. 1155, till they removed to Agra; since, it is very much diminished.

Ibid. *Mogul*,] or *Moghol*; Tart. i. e. *white*; because they descended from the Moghol Tartars, or some white men who invaded India, under a captain or king called *Mogor*, or *Mogol*, and erected a kingdom in Bengal, &c. about A. D. 1187.

L. 392. *Chersonese*,] Lat. Gr. i. e. *a peninsula*. A geographical term; because it is a piece of land surrounded with the sea, but at one place, which unites it to the continent or main land; an isthmus.

L. 393. *Persian*,] i. e. the emperor of Persia, whose royal seat was Ecbatan.

Ibid. *Ecbatan*,] or *Ecbatana*; Arab. i. e. *of divers colours*; because the walls and towers were built of seven different coloured stones, which did cast a glorious splendour. It is called *Achematha*, Esdr. vi. 2. and by the inhabitants *Tebis*, *Casbin*, now *Tauris*.

L. 394. *Hispahan*,] by some *Hagistan*, by the Armenians *Spuhun*, and now *Ispahan*, Pers. i. e. *the happy city*, or, *the city of the whites*. The metropolis of all Persia, in the province of Iraca or Erach, the ancient Parthia. It is seventy miles south from Casbin, eighty north from Ormus. Schach Abbas the emperor of Persia fixed his royal seat there, beautified, enlarged, and enriched it, and there his successors have kept their court these 200 years past.

Ibid. *Czar*,] or *Ksar*, i. e. *king*; or, Slavon. *the emperor*; a title of the emperors of Muscovy or Russia. It was first assumed by Iwan Wasielewitz, when he conquered the city of Cuscan, and was crowned there, A. D. 1552.

L. 395. *Moscow*,] or *Moskova*; Heb. from the Moschi or Mosci; an ancient people, who descended from Meshech, the son of Japhet, Gen. x. 2. Ezek. xxxviii. 3. and first inhabited the country of Colchis. It is the chief city of Muscovy, upon the banks of the river Moscow, and gives the name to that vast empire in the north of Europe. This city is old, large, populous, and rich; built of wood, ill contrived, not paved, and was founded A. D. 1334.

L. 395. *Sultan*,] Turkish, because the Turks settled there first, and afterwards broke through the Caspian streights, and settled in Armenia, about A. D. 844. At that time, the Caspian sea was

Turcheftan-born; nor could his eye not ken
 Th' empire of Negus to his utmost port
 Ercoco, and the lefs maritime kings,
 Mombaza, and Quiloo, and Melind,
 And Sofala thought Ophir, to the realm

400

froze over thirteen feet deep, and men walked 100 miles on the ice of it. A kingdom or province of Zagathaian Tartary, lying between Great Tartary and the empire of the Great Mogul, on the east of Cathay or Catha; having Tartaria Propria on the north, and Indoftan on the south, and on the east side of the Caspian sea.

Ibid. *Bizance*,] *Bizantium*; from Bizas, the captain of the Megarean fleet, the first founder of it. It was first called *Lygus*, from its founder; afterwards it was repaired by Pausanias king of Sparta, about *A. M.* 3307. An ancient city of Thrace, and the last in Europe on the Bosphorus Thracius. See *B. II. l. 1018*. It was destroyed by Sept. Severus, after a siege of three years, and turned into a village about *A. D.* 196, to punish the citizens for revolting; but rebuilt, enlarged, and beautified by Constantine the Great, who made it the royal seat of the Roman empire, which proved the ruin of it, and commanded it to be called *New Rome*, *A. D.* 300; but it is commonly called, after him, *Constantinople*, i. e. *the city of Constantine*.

L. 397. Negus,] or *Neguz*; Ethiop. i. e. *emperor*. The emperor of Abyssinia, in Upper Ethiopia; a title which the Abyssines bestow upon their prince.

L. 398. Ercoco,] *Erquico*, *Arquien*, and by others *Erroco*; Ethiop. It is a sea-port town of Ethiopia on the Red sea, near the Persian ocean, with a fine harbour, and a very good trade, and was the utmost boundary of the vast Abyssinian empire, to the north-east of Africa.

L. 399. Mombaza,] *Mombaza*, or *Mombazza*; Arab. For this, and several cities on that coast, were built by a colony of the Arabs, who, about *A. D.* 930, settled a trade there. A very large and wealthy city, having a good trade, and is the capital of a small kingdom of the same name, in a little island, twelve miles in compass; seventy miles from Melind, 150 leagues from Quiloo, near the line, in the eastern ocean; subject to the emperor of Ethiopia in Zanguebar, but very fruitful and populous.

Ibid. *Quiloo*,] *Kiloo*; Ethiop. A capital, rich, and pleasant city, upon a river, and in an island of the same name, between Mosambique and Melind, on the east shore of Africa, near Zanguebar, in Ethiopia Inferior.

Ibid. *Melind*,] or *Melinda*; Ethiop. The capital of a small kingdom on the coast of Zanguebar, between Mombaza and Pata, belonging to Ethiopia Superior, near the lake Calice.

L. 400. Sofala,] *Sophala*, *Zophala*; Ethiop. A petty kingdom in Lower Ethiopia, between the river Magnice on the south, and

Of Congo, and Angola farthest south ;
 Or thence from Niger flood to Atlas mount,
 The kingdoms of Almanfor, Fez and Sus,

the river Cuana to the north ; so called from Sofala, the capital of it, which is situated in a little island upon the Ethiopic ocean. It is supposed by some to be the Ophir (Heb. *rich* ; because it abounded with gold, pearls, ivory, peacocks, &c. See 2 Chron. viii. 18.) to which king Solomon sent his fleet ; from the abundance of gold, and other rich commodities of it.

Ibid. *Ophir*.] Heb. Arab. i. e. *abounding in riches* ; being the place where the purest gold abounded ; about which there are many conjectures among the learned ; or from Ophir, the son of Joktan, the son of Sem, who first settled there.

L. 401. *Congo*.] Ethiop. It is a vast country, called by some *Lower Guinea*, which has part of Negroland on the north, Ethiopia on the east, Caffraria on the south, the ocean and Guinea on the west, and lies on the western shore of Africa in the Lower Ethiopia ; so called from the capital city. Others call it *Mani-Congo*, i. e. *the province of Congo*.

Ibid. *Angola*.] Ethiop. The ancient and true name of it was *Ambonde*, and the people were called *Ambondes* ; till one of their princes, called *Mani-Angola*, i. e. *the governor of Angola*, about 460 years ago, with the assistance of the Portuguese, subdued many petty neighbouring kings, and made himself sole monarch of them. He, for his mighty acts, was called in their language *Inene*, i. e. *the great* ; and from his name this kingdom was called *Angola*.

L. 402. *Niger*.] or *Nigir*, i. e. *black* ; because it runs through a soil all covered over with dust, that is black and scorched with the sun. It is the greatest river on that side of Africa, rising out of a lake of the same name in the country of Medra, of Upper Ethiopia, and divides Nigritia into two parts.

L. 403. *Almanfor*.] rather *Almanzor* ; Arab. i. e. *the victor* ; as Seleucus king of Syria was styled *Nicator*, Gr. i. e. *a victor*. Joseph Almanzor I. was king of Morocco, who invaded Spain with 60,000 horse and 100,000 foot, A. D. 1158. He usurped the territories of the Spanish Moors, who invited him over, was beaten by the Christians, and slain with an arrow at the siege of Santaren in Portugal.

Ibid. *Fez*.] rather *Fes* and *Fessa*, Arab. i. e. *sprinkled with dust, spread out or large* ; or from *Phaz*, or *Paz* ; Heb. i. e. *fine gold* ; because gold abounded thereabout. A large wide kingdom on the west of Barbary, having the Mediterranean sea on the north, the Atlantic ocean on the west, the river Mulvia on the east, mount Atlas on the south, which part it from Morocco. The country is mountainous and desert ; but in some places it produces all manner of grain, almonds, figs, very large grapes, cattle, leopards, the best horses in all Barbary, and the fiercest lions in all Africa. It belongs to the emperor of Morocco.

Marocco and Algiers, and Tremifén ;
 On Europe thence, and where Rome was to sway. 405
 The world : in spi'rit perhaps he also saw
 Rich Mexico, the seat of Montezume,
 And Cusco in Peru, the richer seat

Ibid. *Sufa*,] from *Sus*, the principal city, and a river of the same name; Arab. i. e. *a lily*. Another kingdom of Morocco, containing seven provinces, not well known as yet. It hath Morocco on the north, the kingdom of Taflet on the east, the Atlantic ocean on the west, and is not far from mount Atlas.

L. 404. *Algiers*.] Arab. i. e. *the island*; on account of a small island opposite to the mole. The largest kingdom in Barbary, about 600 miles from east to west, and 250 from north to south, upon the Mediterranean sea, over against Minorca, and 100 miles from Sallee.

Ibid. *Tremifén*,] *Tremizen*, *Tremiffen*, properly *Flemizen*; Arab. The Arabs call it *Marfa*, i. e. *a port*; and *Al-kibir*, i. e. *the great*; being the *Portus Magnus* of the ancients; the finest, safest, and largest harbour in all Africa, but now it is a poor remnant of a vast kingdom: A kingdom of Barbary, west of Algiers, about 300 miles from Tremiffa, the capital city, which is very large, populous, and noble.

L. 407. *Mexico*.] Americ. i. e. *a spring*, or *fountain*, which rises out of a little hill, called *Chapultepes*, three miles from the city, but conveyed in two pipes upon arches of stone and brick: or from *Mexiti*, the first founder of it under Mexi their captain, about A. D. 720: or from *Mexitili*, their great idol. This city giveth name to the vast kingdom of Mexico in North America, and to the whole northern continent of it, which is about 23,000 miles round. It suffered much by an inundation of the lake; A. D. 1629, whereby 40,000 people perished, and by another in 1634. But now it is the richest, noblest, and most populous city in all North America, consisting of 70,000 houses, besides stately churches, courts of judicature, colleges, palaces, &c. The people are of the communion of the church of Rome, the rest Pagans.

Ibid. *Montezume*,] *Motezume*, *Molezuma*, or *Molencuma*; Americ. i. e. *a surly prince*; the second of that name, and ninth king of Mexico; one of the mightiest emperors upon earth; he had 2000 tributary kings; his *topac*, i. e. *palace*, was most magnificent, and immensely rich, his attendance and grandeur incredibly noble, till Ferdinand Cortez, with about 900 Spaniards, assisted with the people of *Tlascala*, (Americ. i. e. *a land of bread*, or *a lady of bread*, from *tecal*, i. e. *a lady*, and *tescal*, i. e. *a cake or bread*;) vanquished his army, consisting of 350,000 men, from A. D. 1518 to 1521, and have possessed Mexico ever since.

L. 408. *Cusco*,] or *Cuzco*; Americ. A vast country of South America, from the capital and royal city of their *Inge* or *Yncas*, i. e.

Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons 410
 Call El Dorado. But to nobler fights
 Michael from Adam's eyes the film remov'd,
 Which that false fruit that promis'd clearer fight
 Had bred; then purg'd with euphrasy and rue
 The visual nerve, for he had much to see; 415
 And from the well of life three drops instill'd.
 So deep the pow'r of these ingredients pierc'd,

kings. The city stands in a plain among hills, in a fine air, a pleasant and fruitful land, and is as beautiful as any city in Europe.

Ibid. Peru,] or *Perou*; Americ. i. e. *a fisherman or seaman*; because the Spaniards asked one of the natives the name of the country, who answered, *Perou*, which signifies so much in their language. All the south of America, from the streights of Magellan to the isthmus of Darien or Panama, about 4000 miles in length, and 17,000 in compass, is called *Peru*, which is a large peninsula, like Africa.

L. 409. *Atabalipa,*] or *Antabaliba*; Americ. the last, and one of the most magnificent and peaceable emperors of Peru.

L. 410. *Guiana,*] *Gujana*, or *Guaiana*; Americ. A large country of South America under the line, well watered, and the most fruitful and beautiful place in the world; they are said to have an everlasting spring, and count a man dies young, if he does not live above 100 years. It is called so from the river Wia or Wiana, and by our sailors *the North Cape*, because it is the most remarkable land on the north coast of Peru. It is bounded on the north and east with the Atlantic ocean, on the south with the river of the Amazons, and on the west with the river Oroonoko. It is about 400 miles in length, and 150 in breadth. The inhabitants are still cannibals, Lat. i. e. *men-eaters*, like dogs, and very savage Pagans.

Ibid. Geryon.] Gr. i. e. *a brawler*; a king of Catalonia in Spain, who founded Granada, a city of Catalonia, and called it after his own name. Hercules slew him for his cruelty. By Geryon's sons Milton means the Spaniards.

L. 411. *El Dorado,*] or *Eldorado*, i. e. *the golden city*; from *eldorador*, i. e. *a gilder*; Span. from the Lat. *aurum*, gold; as Babylon is called *the golden city*, because of the vast treasure therein, Isa. xiv. 4. *Manoa* or *Manhoa*, the capital and royal city of Guiana. The greatest of South America, and perhaps on earth; for Diego Ordas, one of Cortez's companions, is said to have entered it at noon, and travelled till night before he came to the king's palace, and there saw so much gold in coin, plate, armour, and other utensils, that the Spaniards called it by this new name.

Ev'n to the inmost seat of mental sight,
 That Adam, now inforc'd to close his eyes,
 Sunk down, and all his spirits became intranc'd ; 420
 But him the gentle angel by the hand
 Soon rais'd, and his attention thus recall'd :

Adam, now ope thine eyes, and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd 425
 Th' excepted tree, nor with the snake conspir'd,
 Nor sinn'd thy sin, yet from that sin derive
 Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
 Part arable and tilth, whereon were sheaves 430
 New reap'd ; the other part sheep-walks and folds ;
 I' th' midst an altar as the land-mark stood,
 Rustic, of grassy ford ; thither anon
 A sweaty reaper from his tillage brought
 First fruits, the green ear, and the yellow sheaf, 435
 Uncull'd, as came to hand ; a shepherd next,
 More meek, came with the firstlings of his flock
 Choicest and best ; then sacrificing, laid
 The inwards and their fat, with incense strow'd,
 On the cleft wood, and all due rites perform'd. 440
 His offering soon propitious fire from heav'n
 Consum'd with nimble glance, and grateful steam ;
 The other's not, for his was not sincere :
 Whereat he inly rag'd, and as they talk'd,
 Smote him into the midriff with a stone 445

L. 437. *Firstlings*.] Sax. O. E. from *first* ; the young of cattle which were first brought forth. Here, the first-fruits of every thing the earth and the flocks yielded, which were offered to God as a sacrifice of thankfulness. This custom was handed down among all nations by tradition. It was made a law in Israel, 2000 years after this, that none might eat young lambs, corn, bread, or any fruits, till they brought an offering to God first, Lev. xxiii. 14. ; and such laws were made long after that among the Greeks, Latins, and other nations.

That beat out life ; he fell, and deadly pale
 Gron'd out his soul with gushing blood effus'd.
 Much at that sight was Adam in his heart
 Dismay'd, and thus in haste to th' angel cry'd :
 O teacher, some great mischief hath befall'n 450
 To that meek man, who well had sacrific'd :
 Is piety thus and pure devotion paid ?

T' whom Michael thus, he also mov'd, reply'd ;
 These two are brethren, Adam, and to come
 Out of thy loins ; th' unjust the just hath slain, 455
 For envy that his brother's offering found
 From heav'n acceptance ; but the bloody fact
 Will be aveng'd ; and th' other's faith approv'd
 Lose no reward, though here thou see him die,
 Rolling in dust and gore. To which our fire : 460

Alas, both for the deed and for the cause !
 But have I now seen Death ? Is this the way
 I must return to native dust ? O sight
 Of terror, foul and ugly to behold,
 Horrid to think, how horrible to feel ! 465

To whom thus Michael : Death thou hast seen
 In his first shape on man : but many shapes
 Of Death, and many are the ways that lead
 To his grim cave, all dismal ; yet to sense
 More terrible at th' entrance than within. 470
 Some, as thou saw'st, by violent stroke shall die,
 By fire, flood, famine ; by intemp'rance more
 In meats and drinks, which on the earth shall bring
 Diseases dire, of which a monstrous crew
 Before thee shall appear ; that thou may'st know 475
 What misery th' inabstinence of Eve
 Shall bring on men. Immediately a place
 Before his eyes appear'd, sad, noisome, dark,
 A lazarus-house it seem'd, wherein were laid
 Numbers of all diseases, all maladies 480

Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all fev'rous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, cholic-pangs,
Demoniac phrenzy, moaping melancholy, 485
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropries, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick, busiest from couch to couch; 490
And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invoc'd
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept, 495
Though not of woman born; compassion quell'd
His belt of man, and gave him up to tears
A space, till firmer thoughts restrain'd excess;
And scarce recovering words his plaint renew'd:
O miserable mankind, to what fall 500
Degraded, to what wretched state reserv'd!
Better end here unborn! Why is life giv'n
To be thus wrested from us? rather, why
Obtruded on us thus? who, if we knew
What we receive, would either not accept 505
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss'd in peace. Can thus
Th' image of God in man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debas'd 510
Under inhuman pains? Why should not man,
Retaining still divine similitude
In part, from such deformities be free,
And for his Maker's image fake exempt?

Their Maker's image, answer'd Michael, then 515
 Forsook them, when themselves they vilify'd
 To serve ungovern'd appetite, and took
 His image whom they serv'd, a brutish vice,
 Inductive mainly to the sin of Eve.

Therefore so abject is their punishment, 520
 Disfiguring not God's likeness, but their own ;
 Or if his likeness, by themselves defac'd
 While they pervert pure nature's healthful rules
 To loathsome sickness ; worthily, since they
 God's image did not reverence in themselves. 525

I yield it just, said Adam, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust ?

There is, said Michael, if thou well observe 530
 The rule of not too much, by temp'rance taught,
 In what thou eat'st and drink'st, seeking from thence
 Due nourishment, not gluttonous delight,
 Till many years over thy head return :

So may'st thou live, till, like ripe fruit, thou drop 535
 Into thy mother's lap, or be with ease
 Gather'd, not harshly pluck'd, for death mature :
 This is old age ; but then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To wither'd, weak, and gray ; thy senses then 540
 Obtuse, all taste of pleasure must forego,

To what thou hast ; and for the air of youth,
 Hopeful and chearful, in thy blood will reign,
 A melancholy damp of cold and dry
 To weigh thy spirits down, and last consume 545
 The balm of life. To whom our ancestor :

Henceforth I fly not death, nor would prolong
 Life much ; bent rather how I may be quit

Fairest and easiest of this cumb'rous charge ;
 Which I must keep till my appointed day 550
 Of rend'ring up, and patiently attend
 My dissolution. Michael reply'd :

Nor love thy life, nor hate ; but what thou liv'st,
 Live well ; how long or short, permit to heav'n :
 And now prepare thee for another fight : 555

He look'd, and saw a spacious plain, whereon
 Were tents of various hue : by some were herds
 Of cattle grazing ; others, whence the sound
 Of instruments that made melodious chime
 Was heard, of harp and organ ; and who mov'd 560
 Their stops and chords, was seen ; his volant touch
 Instinct through all proportions, low and high,
 Fled, and pursu'd transverse the resonant fugue.
 In other part stood one who at the forge
 Lab'ring, two massy clods of ir'on and brass 565
 Had melted, (whether found where casual fire
 Had wasted woods on mountain or in vale,

L. 557. *Tents.*] Fr. from the Lat. i. e. *holding* or *containing* ; because therein men and their household stuff were contained ; or from *nata*, Heb. i. e. *stretched-out*, because they were moveable habitations, extended upon the ground. A military term. Tabernacles, booths, or pavilions, with coverings made of canvas, to shelter men from the injuries of the air ; for soldiers when they are in the field, then four or five of them lie in one tent, &c. In the first ages of the world men lived in tents only, and so they do to this day in many places of Asia and Africa, but through Europe they are only used for soldiers.

L. 562. *Instinct through all proportions, &c.*] His nimble fingers, as if inspired, flew through all the various distances of sound, over *all proportions, low or high*, treble or base, and through all its parts followed the sounding symphony. A *fugue* (of *fuga*, Latin, a flight) is in music the correspondency of parts, answering one another in the same notes, either above or below ; therefore exactly and graphically styled *resonant*, as sounding the same notes over again. *Hume*. Milton is the more particular in this description, as he was himself a lover of music, and a performer upon the organ. *Newton*.

L. 564. *One,*] i. e. *Tubal-cain*, the first master of smiths, *Gen. x. 22.*

Down to the veins of earth, thence gliding hot
 To some cave's mouth; or whether wash'd by stream
 From underground,) the liquid ore he drain'd 570
 Into fit molds prepar'd; from which he form'd
 First his own tools; then, what might else be wrought
 Fulfil or grav'n in metal. After these,
 But on the hither side, a different sort
 From the high neighb'ring hills, which was their seat,
 Down to the plain descended: by their guise 576
 Just men they seem'd, and all their study bent
 To worship God aright, and know his works
 Not hid, nor those things last which might preserve
 Freedom and peace to men: they on the plain 380
 Long had not walk'd, when from the tents behold
 A bevy of fair women, richly gay
 In gems and wanton dress; to th' harp they fung
 Soft amorous ditties, and in dance came on.
 The men, tho' grave, ey'd them, and let their eyes 585
 Rove without rein, till in the amorous net
 Fast caught, they lik'd, and each his liking chose:
 And now of love they treat, till th' evening star,
 Love's harbinger, appear'd; then all in heat
 They light the nuptial torch, and bid invoke 590
 Hymen, then first to marriage-rites invok'd:
 With feast and music all the tents resound.
 Such happy interview and fair event
 Of love and youth not lost, songs, garlands, flow'rs,
 And charming symphonies, attach'd the heart 595
 Of Adam, soon inclin'd t' admit delight,
 'The bent of nature; which he thus expres'd:
 True opener of mine eyes, prime angel blest'd!
 Much better seems this vision, and more hope
 Of peaceful days portends, than those two past: 600
 Those were of hate and death, or pain much worse;
 Here nature seems fulfill'd in all her ends.

To whom thus Michael : Judge not what is best
 By pleasure, though to nature seeming meet,
 Created, as thou art, to nobler end, 605
 Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the tents
 Of wickedness, wherein shall dwell his race
 Who slew his brother ; studious they appear
 Of arts that polish life, inventors rare, 610

Unmindful of their Maker, though his Spirit
 Taught them, but they his gifts acknowledg'd none.
 Yet they a beauteous offspring shall beget :

For that fair female troop thou saw'st, that seem'd
 Of goddesses, so blithe, so smooth, so gay, 615
 Yet empty of all good, wherein consists

Woman's domestic honour and chief praise ;
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,

To dress, and troll the tongue, and roll the eye. 620
 To these, that sober race of men, whose lives

Religious titled them the sons of God,
 Shall yield up ^{all} their virtue, all their fame
 Ignobly, to the trains and to the smiles

Of these fair atheists, and now swim in joy, 625
 Erelong to swim at large ; and laugh, for which
 The world erelong a world of tears must weep.

To whom thus Adam, of short joy bereft :
 O pity and shame, that they who to live well
 Enter'd so fair, should turn aside, to tread 630
 Paths indirect, or in the mid-way faint !

But still I see the tenor of man's woe
 Holds on the same, from woman to begin.

From man's effeminate slackness it begins,
 Said th' angel, who should better hold his place 635
 By wisdom, and superior gifts receiv'd.

But now prepare thee for another scene.

He look'd, and saw wide territory spread
 Before him, towns, and rural works between,
 Cities of men, with lofty gates and tow'rs, 640
 Concourse in arms, fierce faces threat'ning war,
 Giants of mighty bone, and bold emprise:
 Part wield their arms, part curb the foaming steed,
 Single or in array of battle rang'd
 Both horse and foot, nor idly must'ring stood; 645
 One way, a band select from forage drives
 A herd of beeves, fair oxen and fair kine
 From a fat meadow-ground, or fleecy flock,
 Ewes and their bleating lambs, over the plain,
 Their booty; scarce with life the shepherds fly, 650
 But call in aid, which makes a bloody fray;
 With cruel tournament the squadrons join;
 Where cattle pastur'd late, now scatter'd lies
 With carcases and arms th' infanguin'd field
 Deserted: others to a city strong 655
 Lay siege, incamp'd; by batt'ry, scale, and mine,
 Assaulting: others from the wall defend
 With dart and jav'lin, stones and sulph'rous fire;
 On each hand slaughter and gigantic deeds.
 In other part, the scepter'd heralds call 660
 To council in the city-gates: anon
 Gray-headed men, and grave, with warriors mix'd,
 Assemble, and harangues are heard, but soon
 In factious opposition; till at last
 Of middle age one rising, eminent 665

L. 665. *Of middle age one rising.*] Enoch, said to be of middle age, because he was translated when he was but 365 years old; a middle age then. Gen. v. 23. *Richardson.*

Ibid. *One,*] viz. Enoch, or Hanôch; Heb. i. e. dedicated; the son of Jared; and the seventh patriarch from Adam, born A. M. 622. He lived 365 years in the middle age of the world, between the creation to the flood, and the middle age of men in those days, and was translated into Paradise without tasting of death and mortality.

In wise deport, spake much of-right and wrong,
 Of justice, of religion, truth, and peace,
 And judgment from above : him old and young
 Exploded, and had seiz'd with violent hands,
 Had not a cloud descending snatch'd him thence 670
 Unseen amid the throng : so violence
 Proceeded, and oppression, and sword-law,
 Through all the plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting turn'd full sad : O ! what are these ? 675
 Death's ministers, not men ! who thus deal death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His brother : for of whom such massacre
 Make they but of their brethren, men of men ? 680
 But who was that just man, whom had not heav'n
 Rescu'd, had in his righteousness been lost ?
 To whom thus Michael : These are the product
 Of those ill-mated marriages thou saw'st ; 684
 Where good with bad were match'd, who of themselves
 Abhor to join ; and, by imprudence mix'd,
 Produce prodigious births, of body' or mind.
 Such were these giants, men of high renown ;
 For, in those days, might only shall be' admir'd,
 And valour and heroic virtue call'd ; 690
 To overcome in battle, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human glory, and for glory done
 Of triumph, to be styl'd great conquerors, 695
 Patrons of mankind, Gods, and sons of Gods ;
 Destroyers rightlier call'd, and plagues of men.
 Thus fame shall be atchiev'd, renown on earth,
 And what most merits fame in silence hid.
 But he, the seventh from thee, whom thou beheldst 700

The only righteous in a world perverse,
 And therefore hated, therefore so beset
 With foes, for daring single to be just,
 And utter odious truth, that God would come
 To judge them with his saints: him the most High 705
 Rapt in a balmy cloud with winged steeds
 Did, as thou saw'st, receive, to walk with God
 High in salvation, and the climes of blifs,
 Exempt from death; to show thee what reward
 Awaits the good, the rest what punishment; 710
 Which now direct thine eyes, and soon behold.

He look'd, and saw the face of things quite chang'd:
 The brazen throat of war had ceas'd to roar;
 All now was turn'd to jollity and game,
 To luxury and riot, feast and dance, 715
 Marrying or prostituting, as beset,
 Rape or adultery, where passing fair
 Allur'd them; thence from cups to civil broils.
 At length a reverent fire among them came,
 And of their doings great dislike declar'd, 720
 And testify'd against their ways; he oft
 Frequented their assemblies, wherefo met,
 Triumphs or festivals, and to them preach'd
 Conversion and repentance, as to souls
 In prison under judgments imminent: 725
 But all in vain: which when he saw, he ceas'd
 Contending, and remov'd his tents far off;
 Then from the mountain hewing timber tall,
 Began to build a vessel of huge bulk; 729
 Measur'd by cubit, length, and breadth, and height;
 Smear'd round with pitch; and in the side a door
 Contriv'd; and of provisions laid in large
 For man and beast: when lo, a wonder strange!
 Of every beast, and bird, and insect small
 Came sev'ns, and pairs, and enter'd in, as taught 735

Their order : last the fire and his three sons,
 With their four wives ; and God made fast the door.
 Mean-while the south-wind rose, and with black wings
 Wide hovering, all the clouds together drove
 From under heav'n ; the hills to their supply 740
 Vapour, and exhalation dust and moist,
 Sent up amain ; and now the thicken'd sky
 Like a dark cieling flood ; down rush'd the rain
 Impetuous, and continu'd, till the earth
 No more was seen : the floating vessel swum 745
 Uplifted, and secure with beaked prow
 Rode tilting o'er the waves : all dwellings else
 Flood overwhelm'd, and them with all their pomp
 Deep under water roll'd ; sea cover'd sea,
 Sea without shore ; and in their palaces 750
 Where luxury late reign'd, sea-monsters whelp'd
 And stabled ; of mankind, so numerous late,
 All left, in one small bottom swum imbark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad, 755
 Depopulation ? thee another flood,
 Of tears and sorrow' a flood, thee also drown'd,
 And sunk thee as thy sons ; till gently rear'd
 By th' angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760

L. 743. *Like a dark cieling flood.*] Cieling may be thought too mean a word in poetry ; but Milton had a view to its derivation from *celum* (Latin) *cielo* (Italian) heaven. *Richardson.*

L. 745. *The floating vessel,*] viz. *the ark of Noah.* It was the first ship in the world ; God gave the form and measures, and Noah was the master-builder of it, and from it men took the hint of navigation. It was made of cedar or cyprus, which hath a bitter sap in it ; therefore no worms touch it, and it doth not rot ; for this very end, that it might be a lasting monument to future generations, both of their sin, punishment, and miraculous deliverance. Josephus and Epiphanius affirm, that the remains of it were to be seen in their times, and that was about 3000 years after the building of it. In it Noah continued a whole year and eleven days, Gen. vii. 11, 12. viii. 14.

His children, all in view destroy'd at once;
And scarce to th' angel utter'dst thus thy plaint:

O visions ill foreseen! better had I
Liv'd ignorant of future, so had borne
My part of evil only, each day's lot 765
Enough to bear; those now, that were dispens'd
The burden of many ages, on me light
At once, by my foreknowledge gaining birth-
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek 770
Henceforth to be foretold what shall befall
Him or his children; evil he may be sure,
Which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel, 775
Grievous to bear: but that care now is past,
Man is not whom to warn: those few escap'd,
Famine and anguish will at last consume,
Wand'ring that wat'ry desert. I had hope,
When violence was ceas'd, and war on earth, 780
All would have then gone well, peace would have
With length of happy days the race of man: [crown'd
But I was far deceiv'd; for now I see
Peace to corrupt, no less than war to waste.
How comes it thus? unfold, celestial guide, 785
And whether here the race of man will end.

L. 766. ——— dispens'd
The burden of many ages.] Distributed, dealt out in parcels, to be
a sufficient burden, the load of many ages. *Dispensare*, from *penso*,
to weigh; thence comes the word *pensum*, the quantity of wool
that was weighed out to the maids to spin; thence it means a task
in general; and to dispense is to distribute these tasks to every one.
The word is used with great propriety, and in the true antique sense.
See also B. III. l. 579. *Richardson*.

L. 770. Let no man seek, &c.] This monition was not im-
pertinent, at a time when the folly of casting activities was still in
use. *Washington*.

To whom thus Michael : Those whom last thou saw'st
 In triumph and luxurious wealth, are they
 First seen in acts of prowess eminent,
 And great exploits ; but of true virtue void : 790
 Who having spilt much blood, and done much waste
 Subduing nations, and atchiev'd thereby
 Fame in the world, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,
 Surfeit, and lust, till wantonness and pride 795
 Raise out of friendship hostile deeds in peace.
 The conquer'd also, and inflav'd by war,
 Shall, with their freedom lost, all virtue lose,
 And fear of God, from whom their piety feign'd
 In sharp contest of battle found no aid 800
 Against invaders ; therefore cool'd in zeal,
 Thenceforth shall practise how to live secure,
 Worldly or dissolute, on what their lords
 Shall leave them to enjoy ; for th' earth shall bear
 More than enough, that temp'rance may be try'd : 805
 So all shall turn degenerate, all deprav'd ;
 Justice and temp'rance, truth and faith forgot :
 One man except, the only son of light
 In a dark age, against example good,
 Against allurement, custom, and a world 810
 Offended ; fearless of reproach and scorn,

L. 798. *Shall, with their freedom lost, all virtue lose.*] Milton every where shows his love of liberty ; and here he observes very rightly, that the loss of liberty is soon followed by the loss of all virtue and religion. There are such sentiments in several parts of his prose works, as well as in Aristotle, and other masters of politics. *Newton.*

L. 808. *One man except,*] viz. *Noah, or Noach*; Heb. i. e. *a rest*. Names were given men in those days by divine inspiration ; his name was a prophecy of Lamech's, that that child should give rest and comfort to the new world, and reconcile God to man. Noah (whom the Tartars call *Nui*) was born *A. M.* 1056, and lived 950 years. Noah is the Ogyges, Deucalion, and Saturn of the heathens.

Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrath to come 815
 On their impenitence; and shall return
 Of them derided, but of God observ'd
 The one just man alive; by his command
 Shall build a wondrous ark, as thou beheldst.
 To save himself and household from amidst 820
 A world devote to universal wrack.
 No sooner he, with them of man and beast
 Select for life, shall in the ark be lodg'd,
 And shelter'd round, but all the cataracts
 Of heav'n set open on the earth shall pour 825
 Rain day and night; all fountains of the deep
 Broke up, shall heave the ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills: then shall this mount
 Of Paradise by might of waves be mov'd 830
 Out of his place, push'd by the horned flood,

L. 824. ——— all the cataracts

Of heav'n set open on the earth shall pour

Rain day and night; all fountains of the deep

Broke up.] Gen. vii. II. "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." The windows of heaven are translated the cataracts, in the Syriac and Arabic versions, and in the Septuagint and vulgar Latin, which Milton here follows: and what they are, those will best understand who have seen the fallings of waters, called *spouts*, in hot countries, when the clouds do not break into drops, but fall with terrible violence in a torrent: and the great deep is the vast abyss of waters contained within the bowels of the earth, and in the sea. Newton.

L. 829. ——— then shall this mount

Of Paradise, &c.] It is the opinion of many learned men, that Paradise was destroyed by the deluge; and our author describes it in a very poetical manner. Push'd by the horned flood; so that it was before the flood became universal, and while it poured along, like a vast river; for rivers, when they meet with any thing to ob-

With all his verdure spoil'd, and trees adrift,
 Down the great river to the opening gulf,
 And there take root, an island salt and bare,
 The haunt of seals, and orcs, and sea-mews clang: 835
 To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
 Which now abated: for the clouds were fled,
 Driv'n by a keen north wind, that blowing dry
 Wrinkled the face of deluge, as decay'd;
 And the clear sun on his wide wat'ry glass
 Gaz'd hot, and of the fresh wave largely drew, 845
 As after thirst, which made their flowing shrink
 From standing lake to tripping ebb, that stole
 With soft foot tow'ards the deep, who now had stop'd
 His sluices, as the heav'n his windows shut.
 The ark no more now floats, but seems on ground,
 Fast on the top of some high mountain fix'd. 851
 And now the tops of hills as rocks appear;
 With clamour thence the rapid currents drive
 Tow'ards the retreating sea their furious tide.

frust their passage, divide themselves, and become horned, as it were; and hence the ancients have compared them to bulls.

L. 835. — and orcs.] *Orca est genus marine bellue maximum.* Fest. The word occurs frequently in Ariosto. Heylin.

Ibid. — and sea-mews clang.] So also in B. VII. l. 422. *With clang despis'd the ground*, adopting the *clangor* of the Latins, which is a word that they almost constantly use to express the noise made by the flight of large flocks of birds. Thyer.

L. 840. — the ark hull on the flood.] A ship is said to *hull*, when all her sails are taken down, and she floats to and fro. Richardson.

L. 843. *Deluge.*] Lat. i. e. *washing, or sweeping away*; an inundation, or overflowing of the earth with water.

L. 851. *Mountain.*] This is called *Ararat* in Armenia, Gen. viii. 4. Some call it *Lubar*, others *Baris*; some the *Cardyeann*, *Gerdyeann*, *Gadooshian*, and others the *Carduchian mountains*.

Forthwith from out the ark a raven flies, 855
 And after him, the surer messenger,
 A dove sent forth once and again to spy
 Green tree or ground, whereon his foot may light;
 The second time returning, in his bill
 An olive-leaf he brings, pacific sign: 860
 Anon dry ground appears, and from his ark
 The ancient fire descends with all his train;
 Then with uplifted hands, and eyes devout,
 Grateful to heav'n, over his head beholds.
 A dewy cloud, and in the cloud a bow 865
 Conspicuous, with three list'd colours gay,
 Betok'ning peace from God, and cov'nant new.
 Whereat the heart of Adam erst so sad
 Greatly rejoic'd, and thus his joy broke forth:
 O thou who future things canst represent 870
 As present, heav'nly instructor, I revive
 At this last sight, assur'd that man shall live
 With all the creatures, and their seed preserve.
 Far less I now lament for one whole world
 Of wicked sons destroy'd, than I rejoice 875
 For one man found so perfect and so just,
 That God vouchsafes to raise another world
 From him, and all his anger to forget.
 But say, what mean those colour'd streaks in heav'n,
 Distended as the brow of God appeas'd; 880
 Or serve they as a flow'ry verge to bind
 The fluid skirts of that same wat'ry cloud,

L. 855. *Raven.*] A rapacious and unclean bird, Deut. xiv. 14. She was sent out first on the 17th day of August, and on the first day of the week, and forty days after the tops of the mountains appeared; but did not return, because she is a ravenous creature, and settles upon carcases, or any dirty grounds, which the dove doth not; and therefore she went away upon prey, but the dove returned to the ark. She was sent out on the 24th day of August, and the first day of the week.

Left it again dissolve, and show'r the earth?

To whom th' archangel: Dextrously thou aim'st;
 So willingly doth God remit his ire, 885
 Though late repenting him of man deprav'd,
 Griev'd at his heart, when looking down he saw
 The whole earth fill'd with violence, and all flesh
 Corrupting each their way; yet those remov'd,
 Such grace shall one just man find in his sight, 890
 That he relents, not to blot out mankind,
 And makes a covenant never to destroy
 The earth again by flood, nor let the sea
 Surpass his bounds, nor rain to drown the world,
 With man therein or beast; but when he brings 895
 Over the earth a cloud, will therein set
 His triple-colour'd bow, whereon to look,
 And call to mind his covenant: day and night,
 Seed-time and harvest, heat and hoary frost, 899
 Shall hold their course, till fire purge all things new,
 Both heav'n and earth, wherein the just shall dwell.

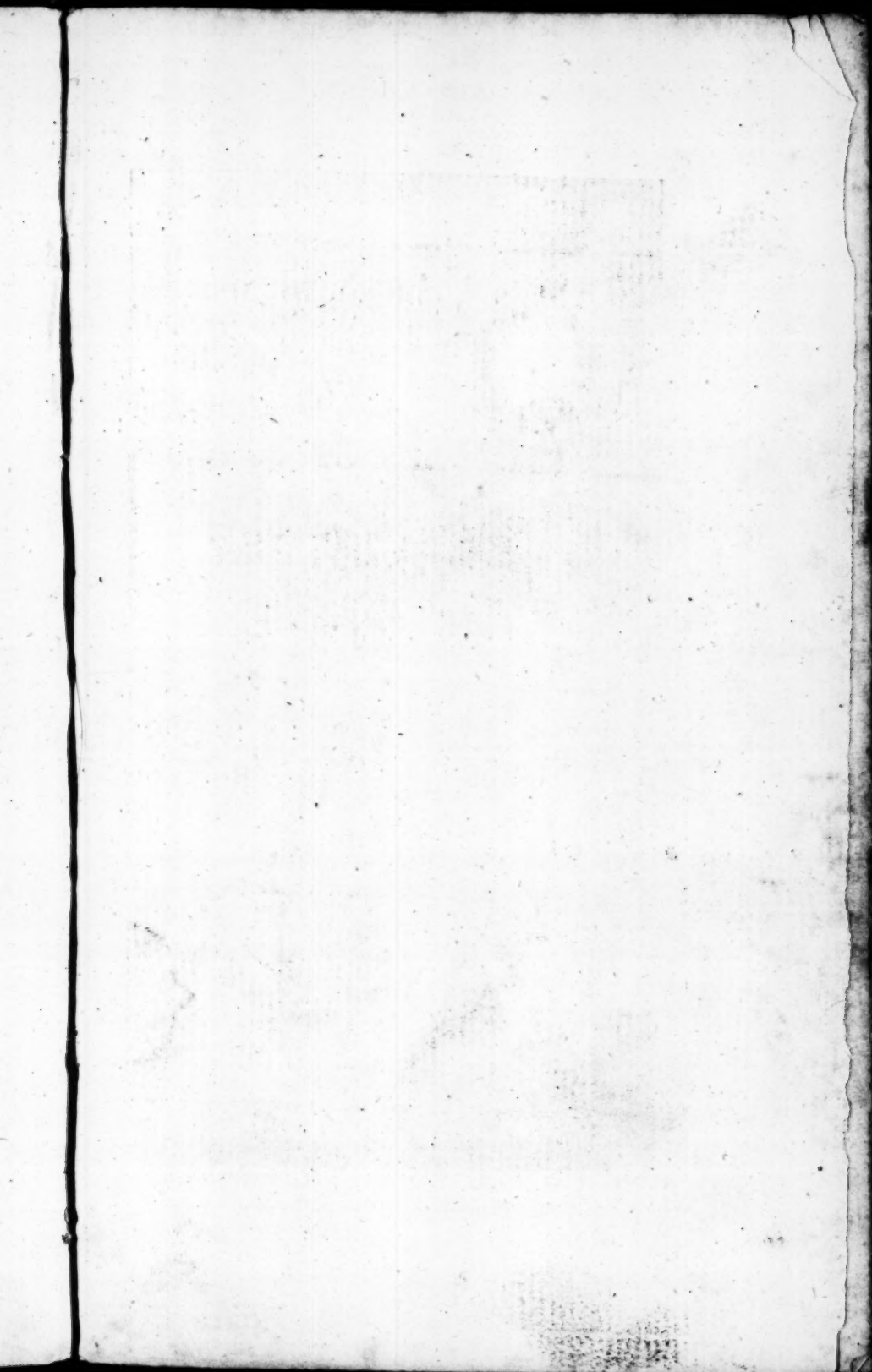
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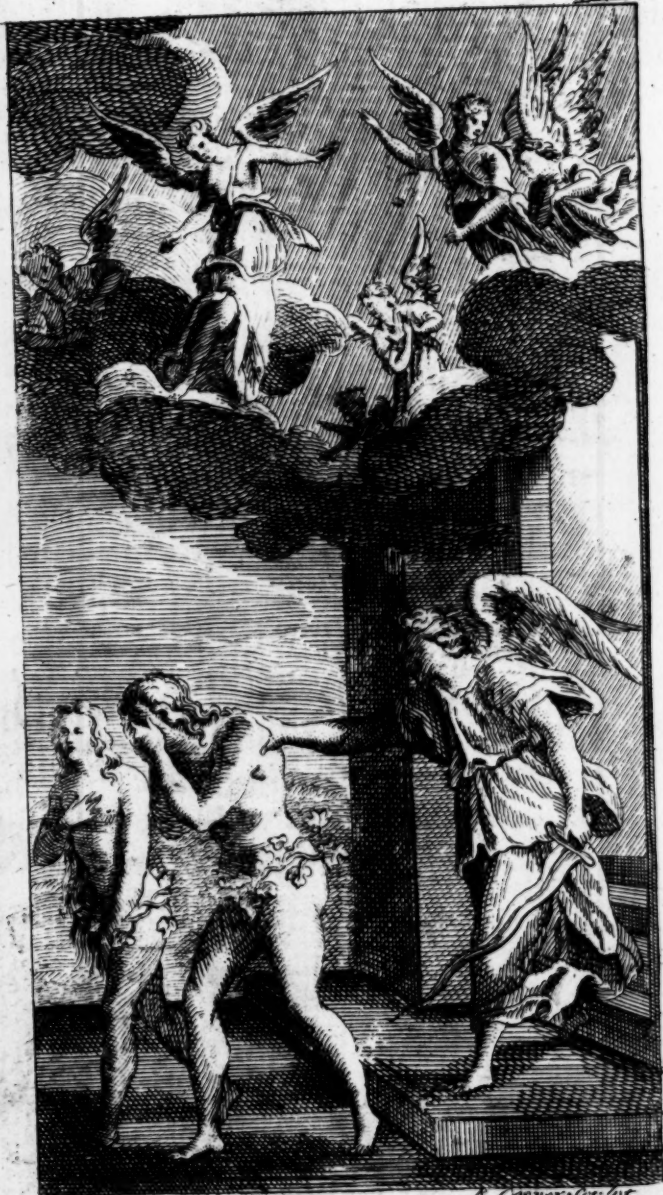
PARADISE LOST.

BOOK THE TWELFTH.

The ARGUMENT of Book XII.

THE angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes, by degrees, to explain who that seed of the woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam, greatly satisfied and recomforted by these relations and promises, descends the hill with Michael; awakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.





A. Cooper del. sculp.

PARADISE LOST.

B O O K XH.

AS one who in his journey baits at noon,
Tho' bent on speed; so here th' archangel paus'd,
Betwixt the world destroy'd and world restor'd,
If Adam ought perhaps might interpose;
Then with transition sweet new speech resumes. 5

Thus thou hast seen one world begin and end;
And man as from a second stock proceed.
Much thou hast yet to see; but I perceive
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense: 10
Henceforth what is to come I will relate,
Thou therefore give due audience, and attend:
This second source of men, while yet but few,
And while the dread of judgment past remains

L. I. *As one, &c.*] In the first edition, before the last book was divided into two, the narration went on without any interruption; but upon that division in the second edition, these first five lines were inserted. This addition begins the book very gracefully, and is indeed (to apply the author's own words) a *sweet transition*.—*Newton.*

L. II. *Henceforth what is to come I will relate.*] Mr. Addison observes, that "if Milton's poem flags any where, it is in this 'narration:'" And to be sure, if we have an eye only to poetic decoration, his remark is just: But, if we view it in another light, and consider in how short a compass he has comprised, and with what strength and clearness he has expressed the various actions of God towards mankind, and the most sublime and deep truths, both of the Jewish and Christian theology, it must excite no less admiration in the mind of an attentive reader, than the more spritely scenes of love and innocence in Eden, or the more turbulent ones of angelic war in heaven.

Fresh in their minds, fearing the Deity, 15
 With some regard to what is just and right
 Shall lead their lives, and multiply apace;
 Lab'ring the soil, and reaping plenteous crop,
 Corn, wine, and oil; and from the herd or flock,
 Oft sacrificing bullock, lamb, or kid, 20
 With large wine-offerings pour'd, and sacred feast,
 Shall spend their days in joy unblam'd, and dwell
 Long time in peace, by families and tribes,
 Under paternal rule: till one shall rise
 Of proud ambitious heart, who, not content 25
 With fair equality, fraternal state,
 Will arrogate dominion undeserv'd
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men, not beasts, shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous:
 A mighty hunter thence he shall be stil'd
 Before the Lord, as in despite of heav'n,
 Or from heav'n claiming second sov'reignty; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.

L. 24. *One,*] viz. *Nimrod*, or *Belus*; Noah's great grandson, the father of *Ninus*, who first usurped over the patriarchs, and first took up arms against the wild beasts, which were then very numerous, powerful, and mischievous; then he made himself the head of his companions, then the king over all the rest, about *A. M.* 1720. *Nimrod*, Heb. i. e. *a rebel*; for he rebelled against God, in building the tower of Babel, and against men, in usurping monarchical government, and overturning the patriarchal. He is *Belus* among the heathens, the founder of the Assyrian monarchy, the first instance of idolatry, and was the *Bel* or *Baal* (Heb. i. e. *lord*) of the Assyrians, Babylonians, and all the world.

L. 37. *Though of rebellion others he accuse.*] This was added by our author, probably not without a view to his own time, when himself, and those of his party, were stigmatized as the worst of rebels. *Newton.*

He with a crew, whom like ambition joins
 With him, or under him to tyrannize,
 Marching from Eden tow'ards the west, shall find 40
 The plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of hell :
 Of brick, and of that stuff, they cast to build
 A city' and tow'r, whose top may reach to heav'n ;
 And get themselves a name ; left far dispers'd 45
 In foreign lands, their memory be lost,
 Regardless whether good or evil fame.
 But God, who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tow'r
 Obstruct heav'n-tow'rs, and in derision sets
 Upon their tongues a various spi'rit to raise
 Quite out their native language, and instead
 To sow a jangling noise of words unknown. 55
 Forthwith a hideous gabble rises loud
 Among the builders ; each to other calls
 Not understood, till hoarse, and all in rage,
 As mock'd they storm ; great laughter was in heav'n
 And looking down, to see the hubbub strange, 60
 And hear the din ; thus was the building left
 Ridiculous, and the work Confusion nam'd.

Whereto thus Adam, fatherly displeas'd :
 O execrable son, so to aspire
 Above his brethren, to himself assuming 65
 Authority usurp'd, from God not giv'n ;

L. 54. *Native language,*] viz. *Hebrew*, the natural speech of mankind, from the creation for 1757 years ; seeing all languages derive many words from that, but it from none of them ; the names of men and things plainly confirm it, and the learned agree in it. After the confusion of tongues, it remained in Heber's family, and so descended to the Jews, among whom it continued pure to the Babylonish captivity, in all about 3400 years.

He gave us only over beast, fish, fowl,
 Dominion absolute ; that right we hold
 By his donation : but man over men,
 He made not lord ; such title to himself 70
 Reserving, human left from human free.

But this usurper his incroachment proud
 Stays not on man ; to God his tow'r intends
 Siege and defiance. Wretched man ! what food
 Will he convey up thither to sustain 75
 Himself and his rash army, where thin air
 Above the clouds will pine his intrails gross,
 And famish him of breath, if not of bread ?

To whom thus Michael : Justly thou abhorr'st
 That son, who on the quiet state of men 80
 Such trouble brought, affecting to subdue
 Rational liberty ; yet know withal,
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinn'd, and from her hath no dividual being : 85
 Reason in man obscur'd, or not obey'd,
 Immediately inordinate desires

And upstart passions catch the government
 From reason, and to servitude reduce
 Man till then free. Therefore since he permits 90
 Within himself unworthy pow'rs to reign
 Over free reason, God in judgment just,
 Subjects him from without to violent lords ;
 Who oft as undeservedly intral

His outward freedom : tyranny must be, 95
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd,
 Deprives them of their outward liberty, 100

Their inward lost; witness th' irreverent son
 Of him who built the ark, who, for the shame
 Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
 Thus will this latter, as the former world, 105
 Still tend from bad to worse, till God at last,
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes; resolving from thenceforth
 To leave them to their own polluted ways; 110
 And one peculiar nation to select
 From all the rest, of whom to be invoc'd,
 A nation from one faithful man to spring:
 Him on this side Euphrates yet residing,
 Bred up in idol-worship; O that men 115
 (Canst thou believe?) should be so stupid grown,
 While yet the patriarch liv'd, who scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For gods! yet him God the Most High vouchsafes 120
 To call by vision from his father's house,
 His kindred and false gods, into a land
 Which he will show him, and from him will raise
 A mighty nation, and upon him show'r
 His benediction so, that in his seed 125
 All nations shall be blest'd; he strait obeys,
 Not knowing to what land, yet firm believes.
 I see him, but thou canst not, with what faith

L. 101. *Tb' irreverent son,*] viz. *Ham*, the youngest son of Noah, who was cursed for his disrespect and contempt of his father, Gen. ix. 24, 25. The old Carthaginians, Grecians, and Romans, and all the nations of Europe, made slaves of the Africans.

L. 113. *One faithful man,*] viz. *Abraham*. God called him from among the idolatrous Chaldeans, about the year of the world 2083.

L. 128. *I see him, but thou canst not, &c.*] Our poet, sensible that this long historical description might grow irksome, has varied the manner of representing it as much as possible; beginning first

He leaves his gods, his friends, and native soil
 Ur of Chaldea, passing now the ford 130
 To Haran, after him a cumb'rous train
 Of herds and flocks, and numerous servitude;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 Canaan he now attains; I see his tents 135
 Pitch'd about Sechem, and the neighb'ring plain

with supposing Adam to have a prospect of it before his eyes; next by making the angel the relator of it; and, lastly, by uniting the two former methods, and making Michael see it as in vision, and give a rapturous, enlivened account of it to Adam. This gives great ease to the languishing attention of the reader.—
Thyer.

L. 130. *Ur.*] Heb. i. e. *light*; because the Chaldeans worshipped the sun or fire. A city of Chaldea, where Abraham was born, about 624 miles from Jerusalem eastward; now *Orche* and *Horrea*. This was the first sort of idolatry, called *sebaism*, Gr. from the Heb. i. e. *worshipping the hosts of heaven*; for *demonolatry*, Gr. i. e. *worshipping demons, heroes, beasts, images, &c.* came in long afterwards.

Ibid. Chaldea.] Gr. from the Heb. i. e. *like demons, destroyers, robbers*. In scripture it is called *Chased*, and the people *Chasdin*, from *Kesed*, the son of *Nabor*, which the Greeks turned into *Chaldea*.

L. 131. *Haran,*] or *Charran*; Heb. i. e. *anger or wrath*; from Haran, the father of Lot. It is a country and chief city of Mesopotamia, upon a river of the same name, and not far from Ur, 440 miles from Jerusalem north-eastward. There Abraham lived some years: the Turks pay a great veneration to it on that account, and now call it *Heren* or *Charan*, Acts vii. 4.

L. 135. *Canaan.*] Heb. i. e. *a merchant*; from Canaan, the son of Ham, by whom it was first peopled, Gen. xi. 18. because it lies along the Mediterranean sea, and gave the inhabitants an opportunity of trade, merchandise, and navigation, over the whole earth. Such were the old Phenicians, Tyrians, Sidonians, Carthaginians, &c.

L. 136. *Sechem,*] or *Shechem*; Heb. i. e. *a shoulder or back*; because it standeth out like one; or from Sechem, the father of Hamor or Emmor, Gen. xxxiv. 2. Acts vii. 16. Also *Sychar*; Heb. i. e. *hired, or wages*, John iv. 5. and afterwards *Scythopolis*; see Judith iii. 14. Gr. i. e. *the city of the Scythians or Tartars*; because some of them settled there. An ancient city of Samaria in Palestine, between mount Gerizim and mount Ebal, belonging to Samaria, 36 miles from Jerusalem northward.

Of Moreh : there by promise he receives
 Gift to his progeny of all that land,
 From Hamath northward to the desert south,
 (Things by their names I call, though yet unnam'd,)
 From Hermon east to the great western sea; 141
 Mount Hermon, yonder sea, each place behold
 In prospect, as I point them; on the shore
 Mount Carmel; here the double-founted stream,
 Jordan, true limit eastward; but his sons 145
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be blessed: by that seed
 Is meant thy great deliverer, who shall bruise
 The serpent's head; whereof to thee anon 150
 Plainlier shall be reveal'd. This patriarch blest'd,
 Whom faithful Abraham due time shall call,

L. 137. *Moreh.*] Heb. i. e. *the lordship of the Lord*; or from Moreh, one of the old Amorites, who possessed it, Gen. xiii. 18. xiv. 13.; a piece of ground near Shechem, where Abraham first settled in Canaan, which Jacob bought of Hamor for 100 pieces of money, and gave to Joseph, Gen. xxxiii. 19. xlviii. 22. John iv. 5.

L. 139. *Hamath.*] *Hemath*, or *Chamath*; Heb. i. e. *heat*, or *anger*; from Hamath the son of Canaan, who built it. A city in the north of Canaan, belonging to Syria, between two hills, near the river Orontes, at the foot of Anti-Libanus, 280 miles from Jerusalem; the utmost bounds of the Holy Land on the north, and one of the grand passes of it, called also *Zin*, Numb. xxxiv. viii. Josh. xiii. 5.; now the Turks call it *Hems*.

L. 141. *Hermon.*] or *Cherman*; Heb. i. e. *snow*. An high and fertile mountain in the north of Canaan, near mount Lebanon, beyond Jordan to the north-east, 122 miles from Jerusalem, and frequently covered with snow, because it is very high.

L. 144. *Carmel.*] Heb. i. e. *a vineyard*; because there are many vineyards upon it. Another very high mountain in the Holy Land, upon the Mediterranean sea, to the south of Ptolemais, 50 miles north-west from Jerusalem, in the tribe of Issachar.

L. 146. *Scir.*] *Senir*, or *Saner*; Heb. i. e. *rough*. A long and large ridge of mountains, with many tracts of fertile lands, which made the kingdom of the Edomites, on the south side of the Dead sea and Canaan, about 46 miles from Jerusalem.

L. 152. *Abraham.*] His first name was *Abram*, Heb. i. e. *an excellent or mighty father*; but when God renewed his covenant, he

A son, and of his son a grandchild leaves,
 Like him in faith, in wisdom, and renown.
 The grandchild with twelve sons increas'd, departs 155
 From Canaan, to a land hereafter call'd
 Egypt, divided by the river Nile:
 See where it flows, disgorging at sev'n mouths
 Into the sea. To sojourn in that land
 He comes, invited by a younger son 160
 In time of dearth; a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh: there he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent king, who seeks 165
 To stop their overgrowth, as inmate guests
 'Too numerous; whence of guests he makes them slaves
 Inhospitably', and kills their infant-males:
 Till by two brethren (those two brethren call
 Moses and Aaron) sent from God to claim 170

changed that into *Abraham*, i. e. *an excellent or mighty father of many people*: Abraham was the founder of the Jewish nation and church, esteemed a mighty prince among the Canaanites, a great prophet at Pharaoh's court. The kings of Egypt, Palestine, &c. courted his friendship, made leagues with him, and paid him homage. Nicol. Damascenus, Justin, &c. say, that he was king of Damascus; his name was had in veneration among both Jews, Gentiles, Mahomedans, and Christians, in all ages.

L. 153. *Of his son,* viz. *Jacob*: he increased wonderfully; for, of seventy souls, which went with him into Egypt, in the space of 215 years, they increased to 600,000 armed men, besides women, children, and old men unfit for war.

L. 170. *Moses,* *Mosheh*, and *Moyse*; Heb. i. e. *drawn out of the water*. See Exod. ii. 10. Josephus makes it an Egyptian word, from *moy*, i. e. *the water*; but we know not what name his parents gave him at his circumcision, unless we give into the fables of the Jews, who say it was Joachim, Jechotiel, Chabar, &c. Vide Huet. *Dem. Evang.* p. 120. Moses was the youngest son of Amram and Jokebed, of the tribe of Levi, born in Egypt, A. M. 2373. The grand prophet and lawgiver of the Jews, and celebrated by the wisest and best of the ancient heathens, as being the first and greatest philosopher, poet, and lawgiver in the world.

His people from inthralment, they return
 With glory^a and spoil back to their promis'd land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compell'd by signs and judgments dire ; 175
 To blood unshed the rivers must be turn'd ;
 Frogs, lice, and flies must all his palace fill
 With loath'd intrusion, and fill all the land ;
 His cattle must of rot and murrain die ;
 Botches and blains must all his flesh imboss, 180
 And all his people ; thunder mix'd with hail,
 Hail mix'd with fire, must rend th' Egyptian sky,
 And wheel on th' earth, devouring where it rolls ;
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down 185
 Must eat, and on the ground leave nothing green ;
 Darkness must overshadow all his bounds,
 Palpable darkness, and blot out three days ;
 Last, with one midnight-stroke, all the first-born
 Of Egypt must ly dead. Thus with ten wounds 190
 The river-dragon tam'd at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart ; but still as ice
 More harden'd after thaw ; till in his rage
 Pursuing whom he late dismiss'd, the sea 195
 Swallows him with his host ; but them lets pass
 As on dry land between two chrystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his rescu'd gain their shore :

^a L. 199. *Shore.*] Sax. Dut. A geographical term. This shore was on the Egyptian ground. The people did not go directly cross the Red sea from shore to shore, according to the vulgar opinion, but took a circular compass in that sea, and came out on the same side. The sea there is about seven leagues over; the Israelites went out of the wilderness of Etham in Egypt, and came into it upon the very same side; they travelled three days in the same wilderness; then they marched northward to the isthmus of Sues, a

Such wondrous pow'r God to his faint will lend, 200
 Though present in his angel, who shall go
 Before them in a cloud, and pill'ar of fire,
 By day a cloud, by night a pill'ar of fire,
 To guide them in their journey, and remove
 Behind them, while th' obdurate king pursues : 205
 All night he will pursue ; but his approach
 Darkness defends between till morning-watch ;
 Then through the fiery pillar and the cloud
 God looking forth will trouble all his host,
 And craze their chariot-wheels ; when by command
 Moses once more his potent rod extends 211
 Over the sea ; the sea his rod obeys ;
 On their imbattell'd ranks the waves return,
 And overwhelm their war. The race elect
 Safe towards Canaan from the shore advance 215
 Through the wild desert, not the readiest way,
 Left ent'ring on the Canaanite alarm'd,
 War terrify them inexpert, and fear
 Return them back to Egypt, chusing rather
 Inglorious life with servitude ; for life 220
 To noble and ignoble is more sweet
 Untrain'd in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wild wilderness ; there they shall found
 Their government, and their great senate chuse 225

tract of dry land between the Red sea and the Mediterranean sea,
 which is eighteen leagues broad, and there they travelled out of
 Egypt, as others do, into the wilderness of Arabia, where they a-
 bode forty years.

L. 225. *Senate.*] Fr. Ital. Span. Lat. ; a council of old men.
 The Lacedemonians called them *gerontes*, Gr. i. e. *old men*, or
senators. They were always chosen for this office, because of their
 greater experience and prudence. We find them mentioned in
 the early days of Job. Such only were elected in the Areopagus,
 or grand council of Athens, Sparta, Rome, and all other polite
 nations.

Through the twelve tribes, to rule by laws ordain'd.
 God from the mount of Sinai, whose gray top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets found,
 Ordain them laws; part such as appertain 230
 To civil justice, part religious rites
 Of sacrifice, informing them, by types
 And shadows, of that destin'd seed to bruise
 The serpent, by what means he shall atchieve
 Mankind's deliverance. But the voice of God 235
 To mortal ear is dreadful; they beseech
 That Moses might report to them his will,
 And terror cease; he grants what they besought,
 Instructed that to God is no access
 Without mediator, whose high office now 240
 Moses in figure bears, to introduce
 One greater, of whose day he shall foretell,
 And all the prophets in their age the times
 Of great Messi'ah shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The holy One with mortal men to dwell.
 By his prescript a sanctuary is fram'd
 Of cedar, overlaid with gold; therein 250
 An ark, and in the ark his testimony,
 The records of his covenant; over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim; before him burn
 Sev'n lamps, as in a zodiac representing 255
 The heav'nly fires; over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey, and at length they come,
 Conducted by his angel, to the land
 Promis'd to Abraham and his seed. The rest 260

Were long to tell, how many battles fought,
 How many kings destroy'd, and kingdoms won;
 Or how the sun shall in mid-heav'n stand still
 A day entire, and night's due course adjourn,
 Man's voice commanding, Sun, in Gibeon stand, 265
 And thou moon in the vale of Aialon,
 Till Israel overcome: so call the third
 From Abraham, son of Isaac, and from him
 His whole descent, who thus shall Canaan win.
 Here Adam interpos'd. O sent from heav'n, 270
 Enlight'ner of my darkness, gracious things
 Thou hast reveal'd, those chiefly which concern
 Just Abraham and his seed: now first I find
 Mine eyes true op'ning, and my heart much eas'd,
 Erewhile perplex'd with thoughts what would become
 Of me and all mankind; but now I see 275
 His day, in whom all nations shall be blest'd,
 Favour unmerited by me, who sought
 Forbidden knowledge by forbidden means.
 This yet I apprehend not, why to those 280
 Among whom God will deign to dwell on earth,
 So many and so various laws are giv'n;
 So many laws argue so many sins
 Among them: how can God with such reside?

L. 265. *Gibeon*.] Heb. i. e. *an hill*; because it stood on an eminence. The chief city of the Gibeonites, two leagues north-west from Jerusalem, Josh. x. 2. After the conquest, it was given to the priests.

L. 266. *Aialon*.] or *Helion*; Heb. i. e. *an sak, an hind, or strength*; because it was a strong city. It belonged to the Philistines, in the tribe of Dan, four miles from Jerusalem to the south-east. Near it this miracle was wrought by Joshua. It was given to the Levites, Josh. x. 12.

L. 268. *Isaac*.] Heb. i. e. *laughter*; because his father and mother laughed at the strangeness of the promise of a son, when his father was a hundred, and his mother was ninety years of age, Gen. xviii. 12, 15. He was the only son of Abraham by Sarah, and heir of the divine promise.

To whom thus Michael: Doubt not but that sin 285
 Will reign among them, as of thee begot;
 And therefore was law given them to evince
 Their natural pravity, by stirring up
 Sin against law to fight: that when they see
 Law can discover sin, but not remove, 290
 Save by those shadowy expiations weak,
 The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for man,
 Just for unjust; that in such righteousness
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience; which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So law appears imperfect, and but given 300
 With purpose to resign them in full time
 Up to a better covenant, disciplin'd
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear 305
 To filial, works of law to works of faith,
 And therefore shall not Moses, though of God
 Highly belov'd, being but the minister
 Of law, his people into Canaan lead;
 But Joshua, whom the Gentiles Jesus call, 310
 His name and office bearing, who shall quell

L. 310. *Joshua*,] or *Jehoshua*; Heb. i. e. a saviour of the Lord. He
 was first called *Hoshea* and *Jefus*, but all from the same Hebrew
 root: the son of Nun, and successor of Moses, and grand gene-
 ral of Israel. He vanquished the Canaanites, and distributed their
 land among the twelve tribes. He was born in Egypt, A. M.
 2404, ninety-two years after the death of Joseph; was their ge-
 neral about eighteen years, conquered thirty-one kings, put the
 Israelites in peaceable possession in six years time, and died aged 110
 years.

The adversary serpent, and bring back
 Through the world's wilderness long wander'd man,
 Safe to eternal Paradise of rest.
 Meanwhile they in their earthly Canaan plac'd, 315
 Long time shall dwell and prosper : but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies ;
 From whom as oft he saves them penitent
 By judges first, then under kings ; of whom 320
 The second, both for piety renown'd
 And puissant deeds, a promise shall receive
 Irrevocable, that his regal throne
 For ever shall endure ; the like shall sing
 All prophecy, that of the royal stock 425
 Of David (so I name this king) shall rise
 A son, the woman's seed to thee foretold,
 Foretold to Abraham, as in whom shall trust
 All nations, and to kings foretold, of kings
 The last ; for of his reign shall be no end. 330
 But first a long succession must ensue ;
 And his next son, for wealth and wisdom fam'd,
 The clouded ark of God, till then in tents
 Wand'ring, shall in a glorious temple' inshrine.
 Such follow him as shall be register'd 335
 Part good, part bad, of bad the longer scroll ;

L. 326. *David.*] Heb. i. e. *beloved* ; because he was pious, upright, and beloved of God. He was the son of Jesse of Bethlehem, a shepherd ; the second king of Israel, anointed king about fifteen years of age, *A. M.* 2881, and, after many troubles, came to the throne, being thirty years old. He reigned forty years and six months ; he died in the 70th year of his age, and was buried most magnificently by king Solomon. Hyrcanus the high priest found 3000 talents in his sepulchre, 300 years afterwards ; and Herod found a vast treasure in it many ages after that. Three thousand talents were worth 5073 l. 15 s. 7 d. ; but his vast treasure amounted to 547,500,000 l. Sterling, and in silver to above 342,000,000 l. See 1 Chron. xxii. 14.

Whose foul idolatries, and other faults
 Heap'd to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city, his temple, and his holy ark, 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou saw'st
 Left in confusion, Babylon thence call'd.
 There in captivity he lets them dwell
 The space of sev'nty years, then brings them back, 345
 Rememb'ring mercy, and his covenant sworn
 To David, stablish'd as the days of heav'n.
 Return'd from Babylon by leave of kings
 Their lords, whom God dispos'd, the house of God
 They first re-edify, and for a while 350
 In mean estate live moderate, till grown
 In wealth and multitude, factious they grow ;
 But first among the priests dissension springs,
 Men who attend the altar, and should most
 Endeavour peace : their strife pollution brings 355
 Upon the temple itself : at last they seize
 The sceptre, and regard not David's sons :
 Then lose it to a stranger, that the true
 Anointed King Messiah might be born

L. 355. — *their strife pollution brings*
Upon the temple itself, &c.] For it was chiefly through the contests
 between Jason and Menelaus, high priests of the Jews, that the
 temple was polluted by Antiochus Epiphanes. See 2 Maccab. v.
 and Prideaux. *At last they seize the sceptre.* Aristobulus, eldest son
 of Hyrcanus, high priest of the Jews, was the first who assumed
 the title of King after the Babylonish captivity ; before Christ 107.
And regard not David's sons, none of that family having had the
 government since Zerubbabel. *Then lose it to a stranger,* to Herod,
 who was an Idumean, in whose reign Christ was born. See Jose-
 phus and Prideaux. *Newton.*

L. 358. *A stranger]* viz. Herod the Great, an Ascalonite, or
 Idumean. He was the first foreign prince that ever reigned in
 Judea, deputed therein by the Romans, who had subdued the
 Jews ; for then the sceptre actually departed from the house of
 King David.

Barr'd of his right ; yet at his birth a star, 360
 Unseen before in heav'n, proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh and gold ;
 His place of birth a solemn angel tells
 To simple shepherds keeping watch by night : 365
 They gladly thither haste, and by a choir
 Of squadron'd angels hear his carol sung.

A virgin is his mother, but his fire
 The pow'r of the Most High ; he shall ascend
 The throne hereditary, and bound his reign 370
 With earth's wide bounds, his glory with the heav'ns.

He ceas'd, discerning Adam with such joy,
 Surcharg'd, as had like grief been dew'd in tears,
 Without the vent of words, which these he breath'd :

O prophet of glad tidings, finisher 375
 Of utmost hope ! now clear I understand
 What oft my steadiest thoughts have search'd in vain ;
 Why our great expectation should be call'd
 The seed of woman : Virgin mother, hail,
 High in the love of Heav'n ; yet from my loins 380
 Thou shalt proceed, and from thy womb the Son
 Of God most high ; so God with man unites.
 Needs must the serpent now his capital bruise
 Expect with mortal pain : say where and when
 Their fight, what stroke shall bruise the victor's heel. 385

To whom thus Michael : Dream not of their fight,
 As of a duel, or the local wounds
 Of head or heel : not therefore joins the Son
 Manhood to Godhead, with more strength to foil
 Thy enemy ; nor so is overcome 390
 Satan, whose fall from heav'n, a deadlier bruise,
 Disabled not to give thee thy death's wound :
 Which he, who comes thy Saviour, shall recure,
 Not by destroying Satan, but his works

In thee and in thy seed : nor can this be, 395
 But by fulfilling that which thou didst want,
 Obedience to the law of God, impos'd
 On penalty of death, and suffering death,
 The penalty to thy transgression due,
 And due to theirs which out of thine will grow : 400
 So only can high justice rest appaid.
 The law of God exact he shall fulfil
 Both by obedience and by love, though love
 Alone fulfil the law ; thy punishment
 He shall endure by coming in the flesh 405
 To a reproachful life and curst death,
 Proclaiming life to all who shall believe
 In his redemption, and that his obedience
 Imputed becomes theirs by faith, his merits
 To save them, not their own, though legal, works. 410
 For this he shall live hated, be blasphem'd,
 Seiz'd on by force, judg'd, and to death condemn'd,
 A shameful and accurs'd ; nail'd to the cross
 By his own nation ; slain for bringing life ;
 But to the cross he nails thy enemies, 415
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction. So he dies,
 But soon revives : death over him no pow'r 420
 Shall long usurp ; ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,

L. 415. *But to the cross he nails thy enemies.*] The enemies of Adam were the law that was against him and the sins of all mankind, as springing originally from him ; and therefore, in some sense, chargeable upon him. The author, in this passage, alludes to Col. ii. 14. " Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way ; nailing it to his cross." *Newton.*

Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works. This god-like act
 Annuls thy doom, the death thou shouldst have dy'd,
 In sin for ever lost from life ; this act
 Shall bruise the head of Satan, crush his strength, 430
 Defeating Sin and Death, his two main arms ;
 And fix far deeper in his head their stings,
 Than temp'ral death shall bruise the victor's heel,
 Or theirs whom he redeems, a death-like sleep,
 A gentle waisting to immortal life. 435
 Nor after resurrection shall he stay
 Longer on earth, than certain times to' appear
 To his disciples ; men who in his life
 Still follow'd him : to them shall leave in charge
 To teach all nations what of him they learn'd, 440
 And his salvation, them who shall believe
 Baptizing in the profluent stream, the sign
 Of washing them from guilt of sin to life
 Pure, and in mind prepar'd, if so befall,
 For death, like that which the Redeemer dy'd. 445
 All nations they shall teach : for from that day
 Not only to the sons of Abraham's loins
 Salvation shall be preach'd, but to the sons
 Of Abraham's faith wherever through the world ;
 So in his seed all nations shall be blest'd. 450
 Then to the heav'n of heav'ns he shall ascend
 With victory, triumphing through the air,
 Over his foes and thine ; there shall surprise
 The serpent, prince of air, and drag in chains
 Through all his realm, and there confounded leave ; 455
 Then enter into glory, and resume
 His seat at God's right hand, exalted high
 Above all names in heav'n ; and thence shall come,

When this world's dissolution shall be ripe, 459
 With glory' and pow'r to judge both quick and dead;
 To judge th' unfaithful dead, but to reward
 His faithful, and receive them into bliss,
 Whether in heav'n or earth; for then the earth
 Shall all be Paradise, far happier place
 Than this of Eden, and far happier days. 465

So spake th' archangel Michael, then paus'd
 As at the world's great period; and our fire,
 Replete with joy and wonder, thus reply'd:

O Goodness infinite, goodness immense!
 That all this good of evil shall produce, 470
 And evil turn to good; more wonderful
 Than that which by creation first brought forth
 Light out of darkness! full of doubt I stand,
 Whether I should repent me now of sin.

By me done and occasion'd, or rejoice: 475
 Much more, that much more good thereof shall spring;

To God more glory, more good-will to men
 From God, and over wrath grace shall abound.
 But say, if our Deliverer up to heav'n
 Must re-ascend, what will betide the few 480

His faithful, left among th' unfaithful herd,
 The enemies of truth? who then shall guide
 His people, who defend? will they not deal
 Worse with his followers than with him they dealt?

Be sure they will, said th' angel: but from heav'n
 He to his own a Comforter will send, 486
 The promise of the Father, who shall dwell
 His Spi'rit within them, and the law of faith

L. 475. ——— or rejoice
Much more, that much more good thereof shall spring.] He seems to
 have remembered that rant of one of the fathers: *O felix culpa,*
quæ talem ac tantum meruit habere redemptorem! O happy fault,
 which deserved to have such and so great a Redeemer! As in what
 follows, *To God more glory, &c.* he alludes to the heavenly hymn,
Glory to God in the highest, &c. Newton.

Working through love, upon their hearts shall write,
 To guide them in all truth, and also arm 490
 With spiritual armour, able to resist
 Satan's assaults, and quench his fiery darts,
 What man can do against them, not afraid,
 Though to the death, against such cruelties
 With inward consolations recompens'd, 495
 And oft supported so as shall amaze
 Their proudest persecutors: for the Spirit
 Pour'd first on his apostles, whom he sends
 To' evangelize the nations, then on all
 Baptiz'd, shall them with wondrous gift indue, 500
 To speak all tongues, and do all miracles,
 As did their Lord before them. Thus they win
 Great numbers of each nation to receive
 With joy the tidings brought from heav'n: at length,
 Their ministry perform'd, and race well run, 505
 Their doctrine and their story written left,
 They die. But in their room, as they forewarn,
 Wolves shall succeed for teachers, grievous wolves,
 Who all the sacred mysteries of heav'n
 To their own vile advantages shall turn 510
 Of lucre and ambition, and the truth
 With superstitions and traditions taint,
 Left only in those written records pure,
 Though not but by the Spirit understood.

L. 508. *Wolves.*] Sax. Dut. Tent. Gr. i. e. *pernicious*, *lying hid*,
 or *white*; because wolves are fierce, ravenous beasts of prey, that
 soon grow white; from the Heb. *lakach*, i. e. *to ravish*, or *snatch*
away violently. Here, false Christs, false apostles, which soon ap-
 peared, even in the days of the apostles; and did then, and have
 done much mischief since to the church in all ages, by devouring
 the souls, bodies, and substance of men, by their pernicious cruel-
 ties, as wolves destroy their prey.

L. 514. *Though not but by the Spirit understood.*] I do not think
 Milton, in all his writings, ever gave a stronger proof of his enthu-
 siastical spirit, than in this line. *Warburton*.

I suppose he alluded to 1 Cor. ii. 14. "The natural man re-
 ceiveth not the things of the Spirit of God: for they are foolish-

Then shall they seek to' avail themselves of names,
 Places, and titles, and with these to join 516
 Secular pow'r, though feigning still to act
 By spiritual, to themselves appropriating
 The Spi'rit of God, promis'd alike and given
 To all believers; and from that pretence 520
 Spiritual laws by carnal pow'r shall force
 On every conscience; laws which none shall find
 Left them inroll'd, or what the Spi'rit within
 Shall on the heart engrave. What will they then
 But force the Spi'rit of grace itself, and bind 525
 His consort liberty? what but unbuild
 His living temples, built by faith to stand,
 Their own faith, not another's? for on earth
 Who against faith and conscience can be heard
 Infallible? yet many will presume: 530
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spi'rit and truth; the rest, far greater part,
 Will deem in outward rites and specious forms
 Religion satisfy'd; truth shall retire 535
 Bestuck with slanderous darts, and works of faith
 Rarely be found: so shall the world go on
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day

ness unto him; neither can he know them, because they are spiritually discerned." *Newton.*

L. 531. *Persecution,*] i. e. a pursuit; affliction, an unjust and cruel oppression of men to death. There have been ten persecutions for the cause of Christianity. Nero began the first, A. D. 67; Domitian the second, A. D. 92; Trajan continued the third, A. D. 99; Hadrian continued the fourth, A. D. 124; Antonine began the fifth, A. D. 178; Severus the sixth, A. D. 203; Maximinus the seventh, A. D. 262; Decius the eighth, A. D. 249; Valerius the ninth, A. D. 257; and Dioclesian the tenth, A. D. 303. This held ten years, and after his death it was continued by his successor, till Constantine, the first Christian emperor, established the Christian faith over the world.

Appear of respiration to the just, 540
 And vengeance to the wicked, at return
 Of him so lately promis'd to thy aid,
 The woman's seed, obscurely then foretold,
 Now amplier known thy Saviour and thy Lord,
 Last in the clouds from heav'n to be reveal'd 545
 In glory of the Father, to dissolve
 Satan with his perverted world, then raise
 From the conflagrant mass, purg'd and refin'd,
 New heav'ns, new earth, ages of endless date
 Founded in righteousness, and peace, and love, 550
 To bring forth fruits, joy and eternal bliss.

He ended; and thus Adam last reply'd:
 How soon hath thy prediction, seer bless'd,
 Measur'd this transient world, the race of time,
 Till time stand fix'd? Beyond is all abyss, 555
 Eternity, whose end no eye can reach.
 Greatly instructed I shall hence depart,
 Greatly in peace of thought, and have my fill
 Of knowledge, what this vessel can contain;
 Beyond which was my folly to aspire. 560
 Henceforth I learn, that to obey is best,
 And love with fear the only God, to walk
 As in his presence, ever to observe
 His providence, and on him sole depend,
 Merciful over all his works, with good 565
 Still overcoming evil, and by small

L. 549. *New heav'ns, new earth.*] The very words of St. Peter,
 2 Pet. iii. 13. "Nevertheless we, according to his promise, look
 for new heavens and a new earth, wherein dwelleth righteousness."
 This notion, of the heavens and earth being renewed after the
 conflagration, and made the habitation of angels and just men
 made perfect, was very pleasing to our author, as it was to Dr.
 Burnet, and must be to every one of a fine and exalted imagina-
 tion; and Milton has enlarged upon it in several parts of his
 works, and particularly in this poem, III. 333, &c. X. 638.
 XI. 65, 900. XII. 462. *Newton.*

Accomplishing great things, by things deem'd weak
 Subverting worldly strong, and worldly wise
 By simply meek; that suffering for truth's sake
 Is fortitude to highest victory, 570
 And to the faithful, death the gate of life;
 Taught this by his example, whom I now
 Acknowledge my Redeemer ever bless'd.

To whom thus also th' angel last reply'd:
 This having learn'd, thou hast attain'd the sum 575
 Of wisdom; hope no high'er, though all the stars
 Thou knew'st by name, and all th' ethereal pow'rs,
 All secrets of the deep, all Nature's works,
 Or works of God in heav'n, air, earth, or sea,
 And all the riches of this world enjoy'dst, 580

And all the rule, one empire; only add
 Deeds to thy knowledge answerable, add faith,
 Add virtue, patience, temperance, add love,
 By name to come call'd charity, the soul
 Of all the rest: then wilt thou not be loath 585

To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.
 Let us descend now therefore from this top
 Of speculation; for the hour precise
 Exacts our parting hence; and see the guards, 590

By me incamp'd on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round;
 We may no longer stay: go, waken Eve;
 Her also I with gentle dreams have calm'd 595

Portending good, and all her spi'rits compos'd
 To meek submission: thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come 600
 (For by the woman's seed) on all mankind:

That ye may live, which will be many days,
Both in one faith unanimous, though sad,
With cause for evils past, yet much more chear'd
With meditation on the happy end. 605

He ended; and they both descend the hill;
Descended, Adam to the bow'r where Eve
Lay sleeping, ran before, but found her wak'd;
And thus with words not sad she him receiv'd:

Whence thou return'ft, and whither went'ft, I know;
For God is also' in sleep, and dreams advise, 611
Which he hath sent propitious, some great good
Presaging, since with sorrow' and heart's distress
Wearied I fell asleep: but now lead on;

In me is no delay; with thee to go, 615
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under heav'n, all places thou,
Who for my wilful crime art banish'd hence.

This further consolation yet secure 620
I carry hence; though all by me is lost,
Such favour I unworthy am vouchsaf'd,

L. 609. *And thus with words not sad she him receiv'd.*] Milton's poem ends very nobly. The last speeches of Adam and the archangel are full of moral and instructive sentiments. The sleep that fell upon Eve, and the effects it had in quieting the disorders of her mind, produce the same kind of consolation in the reader, who cannot peruse the last beautiful speech, which is ascribed to the mother of mankind, without a secret pleasure and satisfaction. The following lines, which conclude the poem, rise in a most glorious blaze of poetical images and expressions. *Addison.*

L. 616. *Is to stay here, &c.*] She is now come to that temper of mind, as to think it Paradise where-ever her husband is, as the angel had taught her before, XI. 290.

Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil.

So that the author makes woman's Paradise to be in company with her husband, but man's to be in himself, L. 587.

A Paradise within thee, happier far.

Newton.

By me the promis'd Seed shall all restore.

So spake our mother Eve; and Adam heard
 Well pleas'd, but answer'd not; for now too nigh
 Th' archangel stood, and from the other hill 626
 To their fix'd station, all in bright array,
 The Cherubim descended; on the ground
 Gliding meteorous, as evening-mist
 Ris'n from a river o'er the marish glides, 630
 And gathers ground fast at the lab'rer's heel
 Homeward returning. High in front advanc'd,
 The brandish'd sword of God before them blaz'd
 Fierce as a comet; which with torrid heat,
 And vapour as the Lybian air adust, 635
 Began to parch that temp'rate clime; whereat
 In either hand the hast'ning angel caught
 Our ling'ring parents, and to th' eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain; then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms:
 Some natural tears they drop'd, but wip'd them soon;
 The world was all before them, where to chuse 646
 Their place of rest, and Providence their guide:
 They hand in hand, with wand'ring steps and slow,
 Through Eden took their solitary way.

END OF PARADISE LOST.

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PARADISE REGAIN'D.

A

P O E M,

IN

F O U R B O O K S.

THE AUTHOR

JOHN MILTON.

VOL. II.

P

PARADISE REGAIN'D.

P. O. E. M.

JOHN B. O. M.

JOHN B. O. M.

1867

PARADISE REGAIN'D.

B O O K I.

I WHO erewhile the happy garden sung,
By one man's disobedience lost, now sing
Recover'd Paradise to all mankind,
By one man's firm obedience fully try'd
Through all temptation, and the tempter foil'd 5
In all his wiles, defeated and repuls'd,
And Eden rais'd in the waste wilderness.

Thou Spi'rit who ledd'st this glorious eremite
Into the desert, his victorious field,
Against the spiritual foe, and brought'st him thence
By proof th' undoubted Son of God, inspire, 11
As thou art wont, my prompted song, else mute,
And bear through height or depth of Nature's bounds
With prosp'rous wing full summ'd, to tell of deeds
Above heroic, though in secret done, 15
And unrecorded left through many an age,
Worthy to' have not remain'd so long unsung.

Now had the great proclaimer, with a voice
More awful than the sound of trumpet, cry'd
Repentance, and Heav'n's kingdom nigh at hand
To all baptis'd: to his great baptism flock'd 21
With awe the regions round, and with them came
From Nazareth the son of Joseph deem'd,
To the flood Jordan, came as then obscure,
Unmark'd, unknown; but him the Baptist soon 25

Descry'd, divinely warn'd, and witness bore
 As to his worthier, and would have resign'd
 To him his heav'nly office : nor was long
 His witness unconfirm'd : on him baptis'd
 Heav'n open'd, and in likeness of a dove 30
 The Spi'rit descended, while the Father's voice
 From heav'n pronounc'd him his beloved Son.

That heard the adversary, who roving still
 About the world, at that assembly fam'd
 Would not be last, and with the voice divine 35
 Nigh thunder-struck, th' exalted man, to whom
 Such high attest was giv'n, a while survey'd
 With wonder, then with envy fraught and rage
 Flies to his place, nor rests, but in mid-air
 To council summons all his mighty peers, 40
 Within thick clouds and dark tenfold involv'd,
 A gloomy consistory ; and them amidst
 With looks aghast and sad he thus bespake :

O ancient pow'rs of air and this wide world,
 For much more willingly I mention air, 45
 This our old conquest, than remember hell,
 Our hated habitation ; well ye know
 How many ages, as the years of men,
 This universe we have possess'd, and rul'd
 In manner at our will th' affairs of earth, 50
 Since Adam and his facile consort Eve
 Lost Paradise deceiv'd by me, though since
 With dread attending when that fatal wound
 Shall be inflict'd by the Seed of Eve
 Upon my head : long the decrees of Heav'n 55
 Delay, for longest time to him is short ;
 And now too soon for us the circling hours
 This dreaded time have compass'd, wherein we
 Must bide the stroke of that long threaten'd wound,
 At least if so we can, and by the head 60

Broken be not intended all our power
 To be infrin'g'd, our freedom and our being,
 In this fair empire won of earth and air ;
 For this ill news I bring, the woman's seed
 Destin'd to this, is late of woman born : 65
 His birth to our just fear gave no small cause,
 But his growth now to youth's full flow'r, displaying
 All virtue, grace, and wisdom to atchieve
 Things highest, greatest, multiplies my fear. *lii*
 Before him a great prophet, to proclaim *lii*
 His coming, is sent harbinger, who all
 Invites, and in the consecrated stream
 Pretends to wash off sin, and fit them so
 Purified to receive him pure, or rather
 To do him honour as their king ; all come, 75
 And he himself among them was baptis'd,
 Not thence to be more pure, but to receive
 The testimony' of Heav'n, that who he is
 Thenceforth the pations may not doubt ; I saw
 The prophet do him reverence, on him rising 80
 Out of the water, heav'n above the clouds
 Unfold her chrystal doors, thence on his head
 A perfect dove descend, whate'er it meant,
 And out of heav'n the sov'reign voice I heard,
 This is my Son belov'd, in him am pleas'd. 85
 His mother then is mortal, but his fire
 He who obtains the monarchy of heav'n ;
 And what will he not do to advance his Son ?
 His first-begot we know, and sore have felt,
 When his fierce thunder drove us to the deep : 90
 Who this is we must learn ; for man he seems
 In all his lineaments, though in his face
 The glimpses of his Father's glory shine.
 Ye see our danger on the utmost edge
 Of hazard, which admits no long debate, 95

But must with something sudden be oppos'd,
 Not force, but well-couch'd fraud, well-woven snares,
 Ere in the head of nations he appear
 Their king, their leader, and supreme on earth.
 I, when no other durst, sole undertook 100
 The dismal expedition, to find out
 And ruin Adam, and th' exploit perform'd
 Successfully : a calmer voyage now
 Will waft me ; and the way found prosp'rous once,
 Induces best to hope of like success. 105
 He ended, and his words impressi'on left
 Of much amazement to th' infernal crew,
 Distracted and surpris'd with deep dismay
 At these sad tidings ; but no time was then
 For long indulgence to their fears or grief : 110
 Unanimous they all commit the care
 And management of this main enterprize
 To him their great dictator, whose attempt
 At first against mankind so well had thriv'd
 In Adam's overthrow, and led their march 115
 From hell's deep-vaulted den to dwell in light,
 Regents and potentates, and kings, yea gods
 Of many a pleasant realm and province wide.
 So to the coast of Jordan he directs
 His easy steps, guarded with snaky wiles, 120
 Where he might likeliest find this new declar'd,
 This man of men, attested Son of God,
 Temptation and all guile on him to try ;
 So to subvert whom he suspected rais'd
 To end his reign on earth so long enjoy'd : 125
 But contrary unweeting he fulfill'd
 The purpos'd counsel pre-ordain'd and fix'd
 Of the Most High, who in full frequency bright
 Of Angels, thus to Gabriel smiling spake :

Book I. PARADISE REGAIN'D. 175

Gabriel, this day by proof thou shalt behold 130
 Thou and all angels conversant on earth
 With man or mens affairs, how I begin
 To verify that solemn message late,
 On which I sent thee to the virgin pure
 In Galilee, that she should bear a son 135
 Great in renown, and call'd the Son of God ;
 Then toldst her doubting how these things could be
 To her a virgin, that on her should come
 The Holy Ghost, and the pow'r of the Highest
 O'ershadow her ; this man born and now upgrown,
 To show him worthy of his birth divine 140
 And high prediction, henceforth I expose
 To Satan ; let him tempt and now assay
 His utmost subtlety, because he boasts
 And vaunts of his great cunning to the throng
 Of his apostacy ; he might have learn'd 146
 Less overweening, since he fail'd in Job,
 Whose constant perseverance overcame
 Whate'er his cruel malice could invent.
 He now shall know I can produce a man 150
 Of female seed, far abler to resist
 All his sollicitations, and at length
 All his vast force, and drive him back to hell,
 Winning by conquest what the first man lost
 By fallacy surpriz'd. But first I mean 155
 To exercise him in the wilderness ;
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth
 To conquer sin and death, the two grand foes,
 By humiliation and strong sufferance : 160
 His weakness shall o'ercome Satanic strength,
 And all the world, and mass of sinful flesh :
 That all the angels and ethereal powers,
 They now, and men hereafter may discern,

From what consummate virtue I have chose 165
 This perfect man, by merit call'd my son,
 To earn salvation for the sons of men.

So spake th' eternal Father, and all Heav'n
 Admiring stood a space, then into hymns
 Burst forth, and in celestial measures mov'd, 170
 Circling the throne and singing, while the hand
 Sung with the voice, and this the argument :

Victory and triumph to the Son of God
 Now ent'ring his great duel, not of arms,
 But to vanquish by wisdom hellish wiles. 175
 The Father knows the Son : therefore secure
 Ventures his filial virtue, though untry'd,
 Against whate'er may tempt, whate'er seduce,
 Allure, or terrify, or undermine.

Be frustrate, all ye stratagems of hell, 180
 And devilish machinations come to nought.

So they in heav'n their odes and vigils tun'd ;
 Meanwhile the Son of God, who yet some days
 Lodg'd in Betharaba where John baptiz'd,
 Musing and much revolving in his breast, 185
 How best the mighty work he might begin
 Of Saviour to mankind, and which way first
 Publish his godlike office now mature,
 One day forth walk'd alone, the Spirit leading,
 And his deep thoughts, the better to converse 190
 With solitude, till far from tract of men,
 Thought following thought, and step by step led on,
 He enter'd now the bord'ring desert wild,
 And with dark shades and rocks environ'd round,
 His holy meditations thus pursu'd : 195

O what a multitude of thoughts at once
 Awaken'd in me swarm, while I consider
 What from within I feel myself, and hear
 What from without comes often to my ears,

Book I. PARADISE REGAIN'D. 177

Ill sorting with my present state compar'd ! 200
 When I was yet a child no childish play
 To me was pleasing ; all my mind was set
 Serious to learn and know, and thence to do
 What might be public good ; myself I thought
 Born to that end, born to promote all truth, 205
 All righteous things : therefore above my years,
 The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that ere yet my age
 Had measur'd twice six years, at our great feast
 I went into the temple, there to hear 211
 The teachers of our law, and to propose
 What might improve my knowledge or their own ;
 And was admir'd by all : yet this not all
 To which my spirit aspir'd ; victorious deeds 215
 Flam'd in my heart, heroic acts, one while
 To rescue Israel from the Roman yoke,
 Then to subdue and quell o'er all the earth
 Brute violence and proud tyrannic power,
 Till truth were freed, and equity restor'd : 220
 Yet held it more humane, more heav'nly, first
 By winning words to conquer willing hearts,
 And make persuasion do the work of fear :
 At least to try and teach the erring soul
 Not wilfully misdoing, but unware 225
 Miss'd ; the stubborn only to subdue.
 These growing thoughts my mother soon perceiving
 By words at times cast forth, inly rejoic'd,
 And said to me apart, High are thy thoughts,
 O son, but nourish them, and let them soar 230
 To what height sacred virtue and true worth
 Can raise them, though above example high ;
 By matchless deeds express thy matchless fire.
 For know, thou art no son of mortal man ;

Though men esteem thee low of parentage, 335
 Thy father is th' eternal King who rules
 All heav'n and earth, angels and sons of men;
 A messenger from God foretold thy birth
 Conceived in me a virgin, he foretold
 Thou shouldst be great, and sit on David's throne,
 And of thy kingdom there should be no end. 241
 At thy nativity a glorious choir
 Of angels in the fields of Bethlehem sung
 To shepherds watching at their folds by night,
 And told them the Messiah now was born, 245
 Where they might see him, and to thee they came,
 Directed to the manger where thou lay'st,
 For in the inn was left no better room:
 A star, not seen before, in heav'n appearing
 Guided the wise men thither from the East, 250
 To honour thee with incense, myrrh, and gold,
 By whose bright course led on they found the place,
 Affirming it thy star new grav'n in heav'n,
 By which they knew the King of Israel born.
 Just Simeon and prophetic Anna, warn'd 255
 By vision, found thee, in the temple, and spake
 Before the altar and the vested priest,
 Like things of thee to all that present stood.
 This having heard, strait I again revolv'd
 The law and prophets, searching what was writ
 Concerning the Messiah, to our scribes 261
 Known partly, and soon found of whom they spake
 I am; this chiefly, that my way must lie
 Through many a hard assay ev'n to the death,
 Ere I the promis'd kingdom can attain, 265
 Or work redemption for mankind, whose sins
 Full weight must be transferr'd upon my head.
 Yet neither thus dishearten'd or dismay'd,
 The time prefix'd I waited, when behold

Book I. PARADISE REGAIN'D. 179

The Baptist (of whose birth I oft had heard, 270

Not knew by sight) now come, who was to come

Before Messiah, and his way prepare.

I, as all others, to his baptism came,

Which I believ'd was from above; but he 274

Straight knew me, and with loudest voice proclaim'd

Me him, (for it was shown him so from heav'n,) 275

Me him whose harbinger he was; and first

Refus'd on me his baptism to confer,

As much his greater, and was hardly won:

But as I rose out of the laving stream, 280

Heav'n open'd her eternal doors, from whence

The Spirit descended on me like a dove,

And last the sum of all, my Father's voice,

Audibly heard from heav'n, pronounc'd me his,

Me his beloved Son, in whom alone 285

He was well pleas'd; by which I knew the time

Now full, that I no more should live obscure,

But openly begin, as best becomes

Th' authority which I deriv'd from Heav'n.

And now by some strong motion I am led 290

Into this wilderness, to what intent

I learn not yet, perhaps I need not know;

For what concerns my knowledge God reveals.

So spake our Morning-star, then in his rise;

And looking round, on every side beheld 295

A pathless desert, dusk with horrid shades;

The way he came not having mark'd, return

Was difficult, by human steps untrod;

And he still on was led, but with such thoughts

Accompanied of things past and to come 300

Lodg'd in his breast, as well might recommend

Such solitude before choicest society.

Full forty days he pass'd, whether on hill

Sometimes, anon in shady vale, each night

Under the covert of some ancient oak, 305
 Or cedar, to defend him from the dew,
 Or harbour'd in one cave, is not reveal'd;
 Nor tasted human food, nor hunger felt
 Till those days ended, hunger'd then at last
 Among wild beasts: they at his sight grew mild,
 Nor sleeping him nor waking harm'd, his walk 311
 The fiery serpent fled, and noxious worm,
 The lion and fierce tyger glar'd aloof.
 But now an aged man in rural weeds,
 Following, as seem'd, the quest of some stray ewe,
 Or wither'd sticks to gather, which might serve 316
 Against a winter's day when wind blows keen,
 To warm him wet return'd from field at eve,
 He saw approach, who first with curious eye
 Perus'd him, then with words thus utter'd spake:

Sir, what ill chance hath brought thee to this
 place 321

So far from path or road of men, who pass
 In troop or caravan? for single none
 Durst ever, who return'd, and dropt not here
 His carcase, pin'd with hunger and with drought.
 I ask the rather, and the more admire, 326
 For that to me thou seem'st the man, whom late
 Our new baptising Prophet at the ford
 Of Jordan honour'd so, and call'd thee Son
 Of God; I saw and heard, for we sometimes 330
 Who dwell this wild, constrain'd by want come forth
 To town or village nigh, (nighest is far)
 Where ought we hear, and curious are to hear,
 What happens new; Fame also finds us out.

To whom the Son of God: Who brought me hi-
 ther 335

Will bring me hence; no other guide I seek.

By miracle he may, reply'd the swain,

What other way I see not, for we here
 Live on tough roots and stubs, to thirst inur'd
 More than the camel, and to drink go far, 340
 Men to much misery and hardship born;
 But if thou be the Son of God, command
 That out of these hard stones be made thee bread;
 So shalt thou save thyself, and us relieve
 With food, whereof we wretched seldom taste. 345

He ended, and the Son of God reply'd:
 Think'st thou such force in bread? is it not written
 (For I discern thee other than thou seem'st)
 Man lives not by bread only, but each word
 Proceeding from the mouth of God, who fed 350
 Our fathers here with manna? in the mount
 Moses was forty days, nor ate nor drank;
 And forty days Elijah without food
 Wander'd this barren waste; the same I now:
 Why dost thou then suggest to me distrust, 355
 Knowing who I am, as I know who thou art?

Whom thus answer'd th' arch-fiend now undisguis'd:
 'Tis true, I am that spirit unfortunate,
 Who leagu'd with millions more in rash revolt
 Kept not my happy station, but was driv'n 360
 With them from bliss to the bottomless deep;
 Yet to that hideous place not so confin'd
 By rigour unconniving, but that oft
 Leaving my dolorous prison, I enjoy
 Large liberty to round this globe of earth, 365
 Or range in the air, nor from the heav'n of heav'ns
 Hath he excluded my resort sometimes.
 I came among the sons of God, when he
 Gave up into my hands Uzzean Job
 To prove him, and illustrate his high worth; 370
 And when to all his angels he propos'd
 To draw the proud King Ahab into fraud,

That he might fall in Ramoth, they demurring,
 I undertook that office, and the tongues
 Of all his flattering prophets glibb'd with lies 375
 To his destruction, as I had in charge.
 For what he bids I do: though I have lost
 Much lustre of my native brightness, lost
 To be belov'd of God, I have not lost
 To love, at least contemplate and admire 380
 What I see excellent in good, or fair,
 Or virtuous, I should so have lost all sense.
 What can be then less in me than desire
 To see thee, and approach thee, whom I know
 Declar'd the Son of God, to hear attent 385
 Thy wisdom, and behold thy godlike deeds?
 Men generally think me much a foe
 To all mankind: why should I? they to me
 Never did wrong or violence; by them
 I lost not what I lost, rather by them 390
 I gain'd what I have gain'd, and with them dwell
 Copartner in these regions of the world,
 If not disposer; lend them oft my aid,
 Oft my advice by presages and signs,
 And answers, oracles, portents, and dreams, 395
 Whereby they may direct their future life.
 Envy they say excites me, thus to gain
 Companions of my misery and woe.
 At first it may be; but long since with woe
 Nearer acquainted, now I feel by proof, 400
 That fellowship in pain divides not smart,
 Nor lightens ought each man's peculiar load.
 Small consolation then, were man adjoin'd:
 This wounds me most, (what can it less?) that man,
 Man fall'n shall be restor'd, I never more. 405
 To whom our Saviour sternly thus reply'd:
 Deservedly thou griev'st, compos'd of lies

From the beginning, and in lies wilt end ;
 Who boast'ſt releaſe from hell, and leave to come
 Into the heav'n of heav'ns : thou com'ſt indeed,
 As a poor miſerable captive thrall 411
 Comes to the place where he before had ſat
 Among the prime and ſplendour, now depos'd,
 Ejeſted, emptied, gaz'd, unpitied, ſhunn'd,
 A ſpectacle of ruin or of ſcorn 415
 To all the hoſt of heav'n : the happy place
 Imparts to thee no happineſs, no joy,
 Rather inflames thy torment, repreſenting
 Loſt bliſs, to thee no more communicable,
 So never more in hell than when in heav'n. 420
 But thou art ſerviceable to heav'n's King.
 Wilt thou impute to' obedience what thy fear
 Extorts, or pleaſure to do ill excites ?
 What but thy malice mov'd thee to miſdeem
 Of righteous Job, then cruelly to' afflict him 425
 With all inflictions ? but his patience won.
 The other ſervice was thy choſen taſk,
 To be a liar in four hundred mouths ;
 For lying is thy ſuſtenance, thy food.
 Yet thou pretend'ſt to truth ; all oracles 430
 By thee are giv'n, and what confeſs'd more true
 Among the nations ? that hath been thy craft,
 By mixing ſomewhat true to vent more lies.
 But what have been thy answers, what but dark,
 Ambiguous, and with double ſenſe deluding, 435
 Which they who aſk'd have ſeldom underſtood,
 And not well underſtood as good not known ?
 Who ever by conſulting at thy ſhrine
 Return'd the wiſer, or the more inſtruct
 To fly or follow what concern'd him moſt, 440
 And run not ſooner to his fatal ſnare ?
 For God hath juſtly giv'n the nations up

To thy delusions ; justly, since they fell
 Idolatrous : but when his purpose is
 Among them to declare his providence 445
 To thee not known, whence hast thou then thy truth,
 But from him or his angels president
 In every province ? who themselves disdaining
 T' approach thy temples, give thee in command
 What to the smallest tittle thou shalt say 450
 To thy adorers ; thou with trembling fear,
 Or like a fawning parasite obey'st ;
 Then to thyself ascrib'st the truth foretold.
 But this thy glory shall be soon retrench'd ;
 No more shalt thou by oracling abuse 455
 The Gentiles ; henceforth oracles are ceas'd ;
 And thou no more with pomp and sacrifice
 Shalt be inquir'd at Delphos or elsewhere,
 At least in vain, for they shall find thee mute.
 God hath now sent his living oracle 460
 Into the world to teach his final will,
 And sends his Spi'rit of truth henceforth to dwell
 In pious hearts, an inward oracle
 To all truth requisite for men to know.
 So spake our Saviour ; but the subtle fiend, 465
 Though inly stung with anger and disdain,
 Dissembled, and this answer smooth return'd :
 Sharply thou hast insisted on rebuke,
 And urg'd me hard with doings, which not will,
 But misery hath wrested from me ; where 470
 Easily canst thou find one miserable,
 And not enforc'd oft-times to part from truth ;
 If it may stand him more in stead to lie,
 Say and unsay, feign, flatter or abjure ?
 But thou art plac'd above me, thou art Lord ; 475
 From thee I can and must submit endure
 Check or reproof, and glad to 'scape so quit.

Book I. PARADISE REGAIN'D. 185

Hard are the ways of truth, and rough to wa
 Smooth on the tongue discours'd, pleasing to t. r,
 And tuneable as sylvan pipe or song ; 480
 What wonder then if I delight to hear
 Her dictates from thy mouth? most men admire
 Virtue, who follow not her lore ; permit me
 To hear thee when I come (since no man comes,)
 And talk at least, though I despair to' attain. 485
 Thy Father, who is holy, wise, and pure,
 Suffers the hypocrite or atheous priest
 To tread his sacred courts, and minister
 About his altar, handling holy things,
 Praying or vowing, and vouchsaf'd his voice 490
 To Balaam reprobate, a prophet yet
 Inspir'd ; disdain not such access to me.

To whom our Saviour with unalter'd brow ;
 Thy coming hither, though I know thy scope,
 I bid not or forbid ; do as thou find'st 495
 Permission from above ; thou canst not more.

He added not ; and Satan bowing low
 His gray dissimulation, disappear'd
 Into thin air diffus'd : for now began
 Night with her sullen wings to double-shade 500
 The desert ; fowls in their clay nests were couch'd ;
 And now wild beasts came forth the woods to roam.

End of BOOK FIRST.

PARADISE REGAIN'D.

B O O K II.

MEanwhile the new-baptis'd, who yet remain'd
At Jordan with the Baptist, and had seen
Him whom they heard so late expressly call'd
Jesus Messiah Son of God declar'd,
And on that high authority had believ'd, 5
And with him talk'd, and with him lodg'd, I mean
Andrew and Simon, famous after known,
With others though in holy writ not nam'd,
Now missing him their joy so lately found,
So lately found, and so abruptly gone, 10
Began to doubt, and doubted many days,
And as the days increas'd, increas'd their doubt;
Sometimes they thought he might be only shown
And for a time caught up to God; as once
Moses was in the mount, and missing long; 15
And the great Thibite who on fiery wheels
Rode up to heav'n, yet once again to come.
Therefore as those young prophets then with care
Sought lost Elijah, so in each place these
Nigh to Bethabara; in Jericho, 20
The city of palms, Enon, and Salem old,
Machærus, and each town or city wall'd
On this side the broad lake Genezaret,
Or in Perea; but return'd in vain.
Then on the bank of Jordan, by a creek, 25

Where winds with reeds and osiers whisp'ring play,
 Plain fishermen, no greater men them call,
 Close in a cottage low together got,
 Their unexpected loss and plaints outbreath'd :

Alas ! from what high hope to what relapse 30
 Unlook'd for are we fall'n ! our eyes beheld
 Messiah certainly now come, so long
 Expected of our fathers ; we have heard
 His words, his wisdom full of grace and truth ;
 Now, now, for sure deliverance is at hand, 35
 The kingdom shall to Israel be restor'd :
 Thus we rejoic'd, but soon our joy is turn'd
 Into perplexity and new amaze.

For whither is he gone, what accident
 Hath rapt him from us ? will he now retire 40
 After appearance, and again prolong
 Our expectation ? God of Israel,
 Send thy Messiah forth, the time is come ;
 Behold the kings of the earth how they oppress
 Thy chosen, to what height their pow'r unjust 45
 They have exalted, and behind them cast
 All fear of thee ; arise and vindicate
 Thy glory, free thy people from their yoke.
 But let us wait ; thus far he hath perform'd,
 Sent his Anointed, and to us reveal'd him 50
 By his great prophet, pointed at and shown
 In public, and with him we have convers'd ;
 Let us be glad of this, and all our fears
 Lay on his providence ; he will not fail,
 Nor will withdraw him now, nor will recal, 55
 Mock us with his bless'd sight, then snatch him hence :
 Soon we shall see our hope, our joy return.

Thus they out of their plaints new hope resume
 To find whom at the first they found unsought :
 But to his mother Mary, when she saw 60

Others return'd from baptism, not her son,
 Nor left at Jordan, tidings of him none,
 Within her breast though calm, her breast though pure,
 Motherly cares and fears got head, and rais'd 64
 Some troubled thoughts, which she in sighs thus clad :

O what avails me now that honour high
 To have conceiv'd of God, or that salute,
 Hail highly favour'd, among women blest'd !
 While I to sorrows am no less advanc'd,
 And fears as eminent, above the lot 70
 Of other women, by the birth I bore,
 In such a season born when scarce a shed
 Could be obtain'd to shelter him or me
 From the bleak air ; a stable was our warmth,
 A manger his ; yet soon enforc'd to fly 75
 Thence into Egypt, till the murd'rous king
 Were dead ; who sought his life, and missing fill'd
 With infant-blood the streets of Bethlehem ;
 From Egypt home return'd, in Nazareth
 Hath been our dwelling many years ; his life 80
 Private, unactive, calm, contemplative,
 Little suspicious to any king ; but now
 Full grown to man, acknowledg'd, as I hear,
 By John the Baptist, and in public shown,
 Son own'd from heaven by his Father's voice ; 85
 I look'd for some great change ; to honour ? no,
 But trouble, as old Simeon plain foretold,
 That to the fall and rising he should be
 Of many in Israel, and to a sign
 Spoken against, that through my very soul 90
 A sword shall pierce ; this is my favour'd lot,
 My exaltation to afflictions high ;
 Afflicted I may be, it seems, and blest'd ;
 I will not argue that, nor will repine.

Book II. PARADISE REGAIN'D. 189

But where delays he now? some great intent 95
 Conceals him: when twelve years he scarce had seen,
 I lost him, but so found, as well I saw
 He could not lose himself; but went about
 His Father's business; what he meant I mus'd,
 Since understand: much more his absence now 100
 Thus long to some great purpose he obscures.

But I to wait with patience am inur'd;
 My heart hath been a store-house long of things
 And say'ings laid up, portending strange events.

Thus Mary pond'ring oft, and oft to mind 105
 Recalling what remarkably had pass'd
 Since first her salutation heard, with thoughts
 Meekly compos'd awaited the fulfilling:

The while her Son tracing the desert wild,
 Sole but with holiest meditations fed, 110

Into himself descended, and at once
 All his great work to come before him set;
 How to begin, how to accomplish best

His end of being on earth, and mission high:
 For Satan with sly preface to return 115

Had left him vacant, and with speed was gone
 Up to the middle region of thick air,
 Where all his potentates in council sat;

There without sign of boast, or sign of joy,
 Solicitous and blank he thus began: 120

Princes, heav'n's ancient sons, ethereal thrones,
 Demonian spirits now, from th' element
 Each of his reign allotted, rightlier call'd

Pow'rs of fire, air, water, and earth beneath,
 So may we hold our place and these mild seats 125

Without new trouble; such an enemy
 Is risen to invade us, who no less
 Threatens than our expulsion down to hell:

I, as I undertook, and with the vote

Consenting in full frequency was impower'd, 130
 Have found him, view'd him, tasted him, but find
 Far other labour to be undergone,
 Than when I dealt with Adam first of men,
 Though Adam by his wife's allurements fell,
 However to this man inferior far, 135
 If he be man by mother's side at least,
 With more than human gifts from heav'n adorn'd,
 Perfections absolute, graces divine,
 And amplitude of mind to greatest deeds.
 Therefore I am return'd, lest confidence 140
 Of my success with Eve in Paradise
 Deceive ye to persuasion over-sure
 Of like succeeding here; I summon all
 Rather to be in readiness, with hand
 Or counsel to assist; lest I who erst 145
 Thought none my equal, now be overmatch'd.

So spake th' old serpent doubting, and from all
 With clamour was assur'd their utmost aid
 At his command; when from amidst them rose
 Belial, the dissolutes spirit that fell, 150
 The sensualest, and after Asmodai
 The fleshliest incubus; and thus advis'd:

Set women in his eye, and in his walk,
 Among daughters of men the fairest found;
 Many are in each region passing fair 155
 As the noon-sky: more like to goddesses
 Than mortal creatures, graceful and discreet,
 Expert in am'rous arts, enchanting tongues
 Persuasive, virgin-majesty with mild
 And sweet allay'd, yet terrible t' approach, 160
 Skill'd to retire, and in retiring draw
 Hearts after them tangled in amorous nets,
 Such object hath the pow'r to soften and tame
 Severest temper, smooth the rugged'st brow,

Book II. PARADISE REGAIN'D. 191

Enerve, and with voluptuous hope dissolve, 165
 Draw out with credulous desire, and lead
 At will the manliest, resoluteſt breaſt,
 As the magnetic hardeſt iron draws.
 Women, when nothing elſe, beguil'd the heart
 Of wiſeſt Solomon, and made him build, 170
 And made him bow to the gods of his wives.
 To whom quick answer Satan thus return'd :
 Belial, in much uneven ſcale thou weigh'ſt
 All others by thyſelf; becauſe of old
 Thou thyſelf doat'ſt on womankind, admiring 175
 Their ſhape, their colour, and attractive grace,
 None are, thou think'ſt, but taken with ſuch toys.
 Before the flood; thou with thy luſty crew,
 False titled ſons of God, roaming the earth,
 Caſt wanton eyes on the daughters of men, 180
 And coupl'd with them, and begot a race.
 Have we not ſeen, or by relation heard,
 In courts and regal chambers how thou lurk'dſt,
 In wood or grove by moſſy fountain-side,
 In valley or green meadow, to waylay 185
 Some beauty rare, Caliſto, Clymene,
 Daphne, or Semele, Antiopa,
 Or Amymone, Syrinx, many more
 Too long, then lay'dſt thy ſcapes on names ador'd,
 Apollo, Neptune, Jupiter, or Pan, 190
 Satyr, or Faun, or Sylvan? but theſe haunts
 Delight not all; among the ſons of men,
 How many' have with a ſmile made ſmall account
 Of beauty and her lures, eaſily ſcorn'd
 All her aſſaults, on worthier things intent? 195
 Remember that Pellean conqueror,
 A youth, how all the beauties of the Eaſt
 He ſlightly view'd, and ſlightly overpaſs'd;
 How he furnam'd of Africa diſmiſs'd

In his prime youth the fair Iberian maid. 200
 For Solomon, he liv'd at ease, and full
 Of honour, wealth, high fare, aim'd not beyond
 Higher design than to enjoy his state ;
 Thence to the bait of women lay expos'd :
 But he whom we attempt is wiser far 205
 Than Solomon, of more exalted mind.
 Made and set wholly on th' accomplishment
 Of greatest things ; what woman will you find,
 Though of this age the wonder and the fame,
 On whom his leisure will vouchsafe an eye 210
 Of fond desire ? or should she confident,
 As sitting queen ador'd on beauty's throne,
 Descend with all her winning charms begirt
 T' enamour, as the zone of Venus once
 Wrought that effect on Jove, so fables tell ; 215
 How would one look from his majestic brow,
 Seated as on the top of Virtue's hill,
 Discount'nance her despis'd, and put to rout
 All her array ; her female pride deject,
 Or turn to reverent awe ? for beauty stands 220
 In th' admiration only of weak minds
 Led captive ; cease to' admire, and all her plumes
 Fall flat and shrink into a trivial toy,
 At every sudden slighting quite abash'd :
 Therefore with manlier objects we must try 225
 His constancy, with such as have more show
 Of worth, of honour, glory', and popular praise ;
 Rocks whereon greatest men have ofttest wreck'd ;
 Or that which only seems to satisfy
 Lawful desires of nature, not beyond ; 230
 And now I know he hungers where no food
 Is to be found, in the wide wilderness ;
 The rest commit to me, I shall let pass
 No' advantage, and his strength as oft assay.

He ceas'd, and heard their grant in loud acclaim; 235
 Then forthwith to him takes a chosen band
 Of spirits likest to himself in guile
 To be at hand, and at his beck appear,
 If cause were to unfold some active scene
 Of various persons, each to know his part; 240
 Then to the desert takes with these his flight;
 Where still from shade to shade the Son of God
 After forty days fasting had remain'd,
 Now hung'ring first, and to himself thus said:

Where will this end? four times ten days I've pass'd
 Wand'ring this woody maze, and human food 246
 Nor tasted, nor had appetite; that fast
 To virtue I impute not, or count part
 Of what I suffer here: if nature need not,
 Or God support nature without repast 250
 Though needing, what praise is it to endure?
 But now I feel I hunger, which declares
 Nature hath need of what she asks; yet God
 Can satisfy that need some other way,
 Though hunger still remain: so it remain 255
 Without this body's wasting, I content me,
 And from the sting of famine fear no harm,
 Nor mind it, fed with better thoughts that feed
 Me hung'ring more to do my Father's will.

It was the hour of night, when thus the Son 260
 Commun'd in silent walk, then laid him down
 Under the hospitable covert nigh
 Of trees thick interwoven; there he slept,
 And dream'd, as appetite is wont to dream,
 Of meats and drinks, nature's refreshment sweet; 265
 Him thought, he by the brook of Cherith stood,
 And saw the ravens with their horny beaks
 Food to Elijah bringing ev'n and morn,

Though ravenous, taught t' abstain from what they
 He saw the prophet also how he fled [brought :
 Into the desert, and how there he slept 271
 Under a juniper ; then how awak'd,
 He found his supper on the coals prepar'd,
 And by the angel was bid rise and eat,
 And eat the second time after repose, 275
 The strength whereof suffic'd him forty days ;
 Sometimes that with Elijah he partook,
 Or as a guest with Daniel at his pulse.
 Thus wore out night, and now the herald lark
 Left his ground-nest, high tow'ring to descry 280
 The Morn's approach, and greet her with his song :
 As lightly from his grassy couch up rose
 Our Saviour, and found all was but a dream ;
 Fasting he went to sleep, and fasting wak'd.
 Up to a hill anon his steps he rear'd, 285
 From whose high top to ken the prospect round,
 If cottage were in view, sheep-cote, or herd :
 But cottage, herd, or sheep-cote none he saw ;
 Only' in a bottom saw a pleasant grove,
 With chant of tuneful birds resounding loud ; 290
 Thither he bent his way, determin'd there
 To rest at noon, and enter'd soon the shade
 High-roof'd, and walks beneath, and alleys brown,
 That open'd in the midst a woody scene ;
 Nature's own work it seem'd, (Nature taught art,) 295
 And to a superstitious eye the haunt
 Of wood-gods and wood-nymphs ; he view'd it round,
 When suddenly a man before him stood,
 Not rustic as before, but seemlier clad,
 As one in city', or court, or palace bred, 300
 And with fair speech these words to him address'd :
 With granted leave officious I return,
 But much more wonder that the Son of God

In this wild solitude so long should bide,
 Of all things destitute; and well I know, 305
 Not without hunger. Others of some note,
 As story tells, have trod this wilderness;
 The fugitive bond-woman with her son
 Out-cast Nebaioth, yet found here relief
 By a providing angel; all the race 310
 Of Israel here had famish'd, had not God
 Rain'd from heav'n manna; and that prophet, bold
 Native of Thebes, wand'ring here was fed
 Twice by a voice inviting him to eat:
 Of thee these forty days none hath regard, 315
 Forty and more deserted here indeed.
 To whom thus Jesus: What conclud'st thou hence?
 They all had need, as I thou seest have none.

How hast thou hunger then? Satan reply'd:
 Tell me, if food were now before thee set, 320
 Wouldst thou not eat? Thereafter as I like
 The giver, answer'd Jesus. Why should that
 Cause thy refusal? said the subtle fiend.
 Hast thou not right to all created things?
 Owe not all creatures by just right to thee 325
 Duty and service, not to stay till bid,
 But tender all their pow'r? nor mention I
 Meats by the law unclean, or offer'd first
 To idols, these young Daniel could refuse;
 Nor proffer'd by an enemy, though who 330
 Would scruple that, with want oppress'd? Behold
 Nature asham'd, or better to express,
 Troubled that thou shouldst hunger, hath purvey'd
 From all the elements her choicest store
 To treat thee as beseems, and as her Lord, 335
 With honour; only deign to sit and eat.

He spake no dream; for as his words had end,
 Our Saviour lifting up his eyes beheld

In ample space under the broadest shade
 A table richly spread, in regal mode, 340
 With dishes pil'd, and meats of noblest sort
 And savour, beasts of chase, or fowl of game,
 In pastry built, or from the spit, or boil'd,
 Gris-amber-steam'd ; all fish from sea or shore,
 Freshet, or purling brook, of shell or fin, 345
 And exquisitest name, for which was drain'd
 Pontus, and Lucrine bay, and Afric coast.
 Alas, how simple to these cares compar'd,
 Was that crude apple that diverted Eve !
 And at a stately side-board by the wine 350
 That fragrant smell diffus'd, in order stood
 Tall stripling youths rich clad, of fairer hue
 Than Ganymede or Hylas ; distant more
 Under the trees now tripp'd, now solemn stood
 Nymphs of Diana's train, and Naiades 355
 With fruits and flow'rs from Amalthea's horn,
 And ladies of th' Hesperides, that seem'd
 Fairer than feign'd of old, or fabled since
 Of fairy damsels met in forest wide
 By knights of Logres, or of Lyones, 360
 Lancelot, or Pelleas, or Pellenore :
 And all the while harmonious airs were heard
 Of chiming strings, or charming pipes, and winds
 Of gentlest gale Arabian odours fann'd
 From their soft wings, and Flora's earliest smells. 365
 Such was the splendor ; and the tempter now
 His invitation earnestly renew'd :
 What doubts the Son of God to sit and eat ?
 These are not fruits forbidden ; no interdict
 Defends the touching of these viands pure : 370
 Their taste no knowledge works at least of evil,
 But life preserves, destroys life's enemy,
 Hunger, with sweet restorative delight.

All these are spi'rits of air, and woods, and springs,
Thy gentle ministers, who come to pay 375
Thee homage, and acknowledge thee their Lord:
What doubt'st thou, Son of God? sit down and eat.

To whom thus Jesus temp'rately reply'd:
Saidst thou not that to all things I had right?
And who withholds my pow'r that right to use? 380
Shall I receive by gift what of my own,
When and where likes me best, I can command?
I can at will, doubt not, as soon as thou,
Command a table in this wilderness,
And call swift flights of angels ministrant, 385
Array'd in glory on my cup to' attend:
Why shouldst thou then obtrude this diligence
In vain, where no acceptance it can find?
And with my hunger what hast thou to do?
Thy pompous delicacies I contemn, 390
And count thy specious gifts no gifts, but guiles.

To whom thus answer'd Satan malecontent:
That I have also pow'r to give thou seest;
If of that pow'r I bring thee voluntary
What I might have bestow'd on whom I pleas'd, 395
And rather opportunely in this place
Chose to impart to thy apparent need,
Why shouldst thou not accept it? but I see
What I can do or offer is suspect;
Of these things others quickly will dispose, 400
Whose pains have earn'd the far-fetch'd spoil. With
Both table and provision vanish'd quite [that
With sound of harpies wings, and talons heard;
Only th' importune tempter still remain'd,
And with these words his temptation pursu'd: 405

By hunger that each creature tames,
Thou art not to be harm'd, therefore not mov'd;
Thy temperance invincible besides,

For no allurement yields to appetite,
 And all thy heart is set on high designs, 410
 High actions ; but wherewith to be achiev'd ?
 Great acts require great means of enterprise :
 Thou art unknown, unfriended, low of birth,
 A carpenter thy father, known thyself
 Bred up in poverty and straits at home, 415
 Lost in a desert here and hunger-bit :
 Which way or from what hope dost thou aspire
 To greatness ? whence authority deriv'st ?
 What followers, what retinue canst thou gain,
 Or at thy heels the dizzy multitude, 420
 Longer than thou canst feed them on thy cost ?
 Money brings honour, friends, conquest, and realms :
 What rais'd Antipater the Edomite,
 And his son Herod plac'd on Judah's throne, 424
 Thy throne, but gold that got him puissant friends ?
 Therefore, if at great things thou wouldst arrive,
 Get riches first, get wealth, and treasure heap,
 Not difficult, if thou hearken to me ;
 Riches are mine, fortune is in my hand ;
 They whom I favour, thrive in wealth amain, 430
 While virtue, valour, wisdom, sit and want.
 To whom thus Jesus patiently reply'd :
 Yet wealth without these three is impotent
 To gain dominion, or to keep it gain'd.
 Witness those ancient empires of the earth, 435
 In height of all their flowing wealth dissolv'd :
 But men endu'd with these have oft attain'd,
 In lowest poverty, to highest deeds :
 Gideon and Jephtha, and the shepherd lad,
 Whose offspring on the throne of Judah sat 440
 So many ages, and shall yet regain
 That seat, and reign in Israel without end.
 Among the Heathen, (for throughout the world
 To me is not unknown what hath been done

Worthy of memorial,) canst thou not remember 445
 Quinctius, Fabricius, Curius, Regulus ?
 For I esteem those names of men so poor,
 Who could do mighty things, and could contemn
 Riches though offer'd from the hand of kings.
 And what in me seems wanting, but that I 450
 May also in this poverty as soon
 Accomplish what they did, perhaps and more ?
 Extol not riches then, the toil of fools,
 The wise man's cumbrance, if not snare, more apt
 To slacken virtue, and abate her edge, 455
 Than prompt her to do ought may merit praise.
 What if with like aversion I reject
 Riches and realms ; yet not for that a crown,
 Golden in show, is but a wreath of thorns,
 Brings dangers, troubles, cares, and sleepless nights 460
 To him who wears the regal diadem,
 When on his shoulders each man's burden lies ;
 For therein stands the office of a king,
 His honour, virtue, merit, and chief praise,
 That for the public all this weight he bears. 465
 Yet he who reigns within himself, and rules
 Passions, desires, and fears, is more a king ;
 Which every wise and virtuous man attains :
 And who attains not, ill aspires to rule
 Cities of men, or headstrong multitudes, 470
 Subject himself to anarchy within,
 Of lawless passions in him which he serves.
 But to guide nations in the way of truth
 By saving doctrine, and from error lead
 To know, and knowing worship God aright, 475
 Is yet more kingly ; this attracts the soul,
 Governs the inner man, the nobler part ;
 That other o'er the body only reigns,
 And oft by force, which to a generous mind

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So reigning can be no sincere delight. 580

Besides, to give a kingdom hath been thought

Greater and nobler done, and to lay down

Far more magnanimous, than to assume.

Riches are needless then, both for themselves,

And for thy reason why they should be fought, 485

To gain a sceptre, ofttest better miss'd.

End of BOOK SECOND.

PARADISE REGAIN'D.

B O O K III.

SO spake the Son of God, and Satan stood
A while as mute, confounded what to say,
What to reply, confuted and convinc'd
Of his weak arguing, and fallacious drift;
At length collecting all his serpent-wiles,
With soothing words renew'd, him thus accosts:
I see thou know'st what is of use to know,
What best to say canst say, to do canst do;
Thy actions to thy words accord, thy words
To thy large heart give utterance due, thy heart 10
Contains of good, wise, just, the perfect shape.
Should kings and nations from thy mouth consult,
Thy counsel would be as the oracle
Urim and Thummim, those oraculous gems
On Aaron's breast; or tongue of seers old 15
Infallible: or wert thou sought to deeds
That might require th' array of war, thy skill
Of conduct would be such, that all the world
Could not sustain thy prowess, or subsist
In battle, though against thy few in arms. 20
These godlike virtues wherefore dost thou hide,
Affecting private life, or more obscure
In savage wilderness? wherefore deprive
All earth her wonder at thy acts, thyself
The fame and glory, glory the reward 25

That sole excites to high attempts, the flame
 Of most erected spi'rits, most temper'd pure
 Ethereal, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 And dignities and pow'rs all but the highest? 30
 Thy years are ripe, and over-ripe; the son
 Of Macedonian Philip had ere these

Won Asia, and the throne of Cyrus held
 At his dispose; young Scipio had brought down
 The Carthaginian pride; young Pompey quell'd 35
 The Pontic king, and in triumph had rode.

Yet years, and to ripe years judgment mature,
 Quench not the thirst of glory, but augment.
 Great Julius, whom now all the world admires,
 The more he grew in years, the more inflam'd 40
 With glory, wept that he had liv'd so long
 Inglorious: but thou yet art not too late.

To whom our Saviour calmly thus reply'd:
 Thou neither dost persuade me to seek wealth
 For empire's sake, nor empire to affect 45
 For glory's sake, by all thy argument:
 For what is glory but the blaze of fame,
 The people's praise, if always praise unmix'd?
 And what the people but a herd confus'd, 49
 A miscellaneous rabble, who extol [praise?
 Things vulgar; and well weigh'd, scarce worth the
 They praise, and they admire they know not what,
 And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon their tongues and be their talk, 55
 Of whom to be disprais'd were no small praise?
 His lot who dares be singularly good.
 Th' intelligent among them, and the wise
 Are few, and glory scarce of few is rais'd.
 This is true glory and renown, when God 60

Looking on th' earth, with approbation marks,
 The just man, and divulges him through heav'n
 To all his angels, who with true applause
 Recount his praises : thus he did to Job,
 When to extend his fame through heav'n and earth, 65
 As thou to thy reproach may'st well remember,
 He ask'd thee, Hast thou seen my servant Job?
 Famous he was in heav'n, on earth less known;
 Where glory is false glory, attributed
 To things not glorious, men not worthy' of fame. 70
 They err who count it glorious to subdue
 By conquest far and wide, to over-run
 Large countries, and in field great battles win,
 Great cities by assault : what do these worthies,
 But rob and spoil, burn, slaughter, and inslave 75
 Peaceable nations, neighb'ring, or remote,
 Made captive, yet deserving freedom more
 Than those their conquerors, who leave behind
 Nothing but ruin wheresoe'er they rove,
 And all the flourishing works of peace destroy, 80
 Then swell with pride, and must be titled gods,
 Great benefactors of mankind, deliverers,
 Worshipp'd with temple, priest and sacrifice;
 One is the son of Jove, of Mars the other;
 Till conqu'ror Death discover them scarce men, 85
 Rolling in brutish vices, and deform'd,
 Violent or shameful death their due reward.
 But if there be in glory ought of good,
 It may by means far different be attain'd
 Without ambition, war, or violence; 90
 By deeds of peace, by wisdom eminent,
 By patience, temperance : I mention still
 Him whom thy wrongs with faintly patience borne,
 Made famous in a land and times obscure;
 Who names not now with honour patient Job? 95

Poor Socrates, (who next more memorable?)
 By what he taught, and suffer'd for so doing,
 For truth's sake suffering death unjust, lives now
 Equal in fame to proudest conquerors.

Yet if for fame and glory ought be done, 100
 Ought suffer'd; if young African for fame
 His wasted country freed from Punic rage,
 The deed becomes unprais'd, the man at least,
 And loses, though but verbal, his reward.
 Shall I seek glory then, as vain men seek, 105
 Oft not deserv'd? I seek not mine, but his
 Who sent me', and thereby witness whence I am.

To whom the tempter murm'ring thus reply'd:
 Think not so slight of glory; therein least
 Resembling thy great Father: he seeks glory, 110
 And for his glory all things made, all things
 Orders and governs; nor content in heav'n
 By all his angels glorify'd, requires
 Glory from men, from all men good or bad,
 Wise or unwise, no difference, no exemption; 115
 Above all sacrifice, or hallow'd gift
 Glory' he requires, and glory he receives
 Promiscuous, from all nations, Jew, or Greek,
 Or barbarous, nor exception hath declar'd;
 From us his foes pronounc'd glory' he exacts. 120

To whom our Saviour fervently reply'd:
 And reason; since his word all things produc'd,
 Though chiefly not for glory as prime end,
 But to shew forth his goodness, and impart
 His good communicable to every soul 125
 Freely; of whom what could he less expect
 Than glory' and benediction, that is, thanks,
 The slightest, easiest, readiest recompence
 From them who could return him nothing else,
 And not returning that would likeliest render 130

Contempt instead, dishonour, obloquy ?
 Hard recompence, unsuitable return
 For so much good, so much beneficence.
 But why should man seek glory ? who of his own
 Hath nothing, and to whom nothing belongs 135
 But condemnation, ignominy', and shame ?
 Who for so many benefits receiv'd
 Turn'd recreant to God, ingrate and false,
 And so of all true good himself despoil'd,
 Yet sacrilegious to himself would take 140
 That which to God alone of right belongs ;
 Yet, so much bounty is in God, such grace,
 That who advance his glory, not their own,
 Them he himself to glory will advance.

So spake the Son of God ; and here again 145
 Satan had not to answer, but stood struck
 With guilt of his own sin, for he himself
 Insatiable of glory had lost all,
 Yet of another plea bethought him soon.

Of glory, as thou wilt, said he, so deem, 150
 Worth or not worth the seeking, let it pass :
 But to a kingdom thou art born, ordain'd
 To sit upon thy father David's throne ;
 By mother's side thy father ; though thy right
 Be now in powerful hands, that will not part 155
 Easily from possession won with arms :
 Judea now and all the promis'd land,
 Reduc'd a province under Roman yoke,
 Obeys Tiberius : nor is always rul'd
 With temp'rate sway ; oft have they violated 160
 The temple, oft the law with foul affronts,
 Abominations rather, as did once
 Antiochus : and think'st thou to regain
 Thy right by sitting still or thus retiring ?
 So did not Maccabeus : he indeed 165

Retir'd unto the defart, but with arms ;
 And o'er a mighty king so oft prevail'd,
 That by strong hand his family obtain'd,
 Though priests, the crown, and David's throne usurp'd,
 With Modin and her suburbs once content. 170

If kingdom move thee not, let move thee zeal
 And duty ; zeal and duty are not flow ;
 But on Occasion's forelock watchful wait.
 They themselves rather are occasion best,
 Zeal of thy father's house, duty to free 175
 Thy country from her heathen servitude ;
 So shalt thou best fulfil, best verify

The prophets old, who sung thy endless reign ;
 The happier reign the sooner it begins :
 Reign then ; what canst thou better do the while ? 180

To whom our Saviour answer thus return'd :
 All things are best fulfill'd in their due time,
 And time there is for all things, Truth hath said ;
 If of my reign prophetic writ hath told,
 That it shall never end, so when begin 185
 The Father in his purpose hath decreed,
 He in whose hand all times and seasons roll,
 What if he hath decreed that I shall first
 Be try'd in humble state, and things adverse,
 By tribulations, injuries, insults, 190
 Contempts, and scorns, and snares, and violence,
 Suffering, abstaining, quietly expecting,
 Without distrust or doubt, that he may know
 What I can suffer, how obey ? who best
 Can suffer, best can do ; best reign, who first 195
 Well hath obey'd ; just trial ere I merit
 My exaltation without change or end.
 But what concerns it thee when I begin
 My everlasting kingdom, why art thou
 Solicitous, what moves thy inquisition ? 200

Book III. PARADISE REGAIN'D. 207

Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction?

To whom the tempter inly rack'd reply'd:
Let that come when it comes; all hope is lost
Of my reception into grace; what worse? 205

For where no hope is left, is left no fear:
If there be worse, the expectation more
Of worse torments me than the feeling can.
I would be at the worst; worst is my port,
My harbour, and my ultimate repose, 210
The end I would attain, my final good.

My error was my error, and my crime
My crime; whatever for itself condemn'd,
And will alike be punish'd, whether thou

Reign or reign not; though to that gentle brow 215
Willingly I could fly, and hope thy reign,
From that placid aspect and meek regard,
Rather than aggravate my evil state,

Would stand between me and thy Father's ire,
(Whose ire I dread more than the fire of hell,) 220

A shelter and a kind of shading cool
Interposition, as a summer's cloud.

If I then to the worst that can be haste,
Why move thy feet so slow to what is best,
Happiest both to thyself and all the world, 225

That thou who worthiest art should'st be their King?

Perhaps thou linger'st in deep thoughts detain'd
Of th' enterprise so hazardous and high:

No wonder, for though in thee be united,
What of perfection can in man be found, 230
Or human nature can receive, consider

Thy life hath yet been private, most part spent

At home, scarce view'd the Galilean towns,
And once a year Jerusalem, few days 234

Short sojourn; and what thence couldst thou observe?

208 PARADISE REGAIN'D. Book III.

The world thou hast not seen, much less her glory,
 Empires, and monarchs, and their radiant courts,
 Best school of best experience, quickest insight
 In all things that to greatest actions lead.
 The wisest, unexperienc'd, will be ever 240
 Timorous and loath, with novice modesty,
 (As he who seeking asses found a kingdom,)
 Irresolute, unhardy, unadvent'rous ;
 But I will bring thee where thou soon shalt quit
 Those rudiments, and see before thine eyes 245
 The monarchies of th' earth, their pomp and state
 Sufficient introduction to inform
 Thee, of thyself so apt, in regal arts,
 And regal mysteries, that thou may'st know
 How best their opposition to withstand. 250

With that (such pow'r was giv'n him then) he took
 The son of God up to a mountain high.
 It was a mountain at whose verdant feet
 A spacious plain out-stretch'd in circuit wide,
 Lay pleasant ; from his side two rivers flow'd, 255
 Th' one winding, th' other strait, and left between
 Fair champaign with less rivers interven'd,
 Then meeting join'd their tribute to the sea :
 Fertile of corn the glebe, of oil and wine ;
 With herds the pastures throng'd, with flocks the
 hills ; 260

Huge cities and high tower'd, that well might seem
 The seats of mightiest monarchs ; and so large
 The prospect was, that here and there was room
 For barren desert fountainless and dry.

To this high mountain-top the tempter brought 265
 Our Saviour, and new train of words began :

Well have we speeded, and o'er hill and dale,
 Forest and field, and flood, temples and towers
 Cut shorter many a league ; here thou behold'st

Book III. PARADISE REGAIN'D 209

Assyria and her empire's ancient bounds, 270
 Araxes and the Caspian lake, thence on
 As far as Indus east, Euphrates west,
 And oft beyond ; to south the Persian bay,
 And inaccessible th' Arabian drought ;
 Here Nineveh, of length within her wall 275
 Several days journey, built by Ninus old,
 Of that first golden monarchy the seat,
 And seat of Salmanasser, whose success
 Israel in long captivity still mourns ;
 There Babylon, the wonder of all tongues, 280
 As ancient, but rebuilt by him who twice
 Judah and all thy father David's house
 Led captive, and Jerusalem laid waste,
 Till Cyrus set them free ; Persepolis
 His city there thou seest, and Bactra there ; 285
 Ecbatana her structure vast there shows,
 And Hecatompylos her hundred gates ;
 There Susa by Choaspes, amber stream,
 The drink of none but kings : of later fame,
 Built by Emathian, or by Parthian hands, 290
 The great Seleucia, Nisibis, and there
 Artaxata, Terebon, Ctesiphon,
 Turning with easy eye thou may'st behold.
 All these the Parthian, now some ages past,
 By great Arsaces led, who founded first 295
 That empire, under his dominion holds,
 From the luxurious kings of Antioch won,
 And just in time thou com'st to have a view
 Of his great power ; for now the Parthian king
 In Ctesiphon hath gather'd all his host 300
 Against the Scythian, whose incursions wild
 Have wasted Sogdiana ; to her aid
 He marches now in haste ; see, though from far,
 His thousands, in what martial equipage

They issue forth; steel bows, and shafts their arms,
 Of equal dread in flight, or in pursuit; 306
 All horsemen, in which fight they most excel;
 See how in warlike muster they appear,
 In rhombs and wedges, and half moons and wings.

He look'd, and saw what numbers numberless 310
 The city-gates out-pour'd, light armed troops
 In coats of mail and military pride;
 In mail their horses clad, yet fleet and strong,
 Prancing their riders bore, the flow'r and choice
 Of many provinces from bound to bound; 315
 From Arachosia, from Candaor east,
 And Margiana to the Hyrcanean cliffs
 Of Caucasus, and dark Iberian dales,
 From Atropatia and the neighb'ring plains
 Of Adiabene, Media, and the south 320
 Of Susiana, to Belsara's haven.

He saw them in their forms of battle rang'd,
 How quick they wheel'd, and fly'ing behind them shot
 Sharp sleet of arrowy show'rs against the face
 Of their pursuers, and o'ercame by flight; 325
 The field, all iron, cast a gleaming brown;
 Nor wanted clouds of foot, nor on each horn
 Cuirassiers all in steel for standing fight;
 Chariots or elephants indors'd with tow'rs
 Of archers, nor of lab'ring pioneers 330
 A multitude with spades and axes arm'd
 To lay hills plain, fell woods, or valleys fill,
 Or where plain was raise hill, or overlay
 With bridges rivers proud, as with a yoke;
 Mules after these, camels and dromedaries, 335
 And waggons fraught with utensils of war.
 Such forces met not, nor so wide a camp,
 When Agrican, with all his northern powers
 Besieg'd Albraca, as romances tell,

The city' of Gallaphrone, from thence to win 340
 The fairest of her sex Angelica
 His daughter, fought by many prowrest knights,
 Both Paynim, and the peers of Charlemaine.
 Such and so numerous was their chivalry ;
 At sight whereof the fiend yet more presum'd, 345
 And to our Saviour thus his words renew'd :
 That thou may'st know I seek not to engage
 Thy virtue, and not every way secure
 On no slight grounds thy safety ; hear, and mark
 To what end I have brought thee hither, and
 shown 350
 All this fair sight : thy kingdom though foretold
 By prophet or by angel, unless thou
 Endeavour, as thy father David did,
 Thou never shalt obtain ; prediction still
 In all things, and all men, supposes means ; 355
 Without means us'd, what it predicts revokes.
 But say thou wert possess'd of David's throne
 By free consent of all, none opposite,
 Samaritan or Jew ; how couldst thou hope
 Long to enjoy it quiet and secure, 360
 Between two such inclosing enemies
 Roman and Parthian ? therefore one of these
 Thou must make sure thy own, the Parthian first
 By my advice, as nearer, and of late
 Found able by invasion to annoy 365
 Thy country ; and captive lead away her kings
 Antigonus, and old Hyrcanus bound,
 Maugre the Roman : it shall be my task
 To render thee the Parthian at dispose ;
 Chuse which thou wilt by conquest or by league. 370
 By him thou shalt regain, without him not,
 That which alone can truly reinstall thee
 In David's royal state, his true successor,

Deliverance of thy brethren, those ten tribes
 Whose offspring in his territory yet serve, 375
 In Habor, and among the Medes dispers'd ;
 Ten sons of Jacob, two of Joseph, lost
 Thus long from Israel, serving as of old
 Their fathers in the land of Egypt serv'd,
 This offer sets before thee to deliver. 380

These if from servitude thou shalt restore
 To their inheritance, then, nor till then,
 Thou on the throne of David in full glory,
 From Egypt to Euphrates and beyond
 Shalt reign, and Rome or Cesar not need fear. 385

To whom our Saviour answer'd thus unmov'd :
 Much ostentation vain of fleshly arm,
 And fragile arms, mach instrument of war
 Long in preparing, soon to nothing brought,
 Before mine eyes thou' hast set ; and in my ear
 Vented much policy, and projects deep 391
 Of enemies, of aids, battles and leagues,
 Plausible to the world, to me worth nought.
 Means I must use thou say'st, prediction else
 Will unpredict and fail me of the throne : 395
 My time I told thee (and that time for thee
 Were better farthest off) is not yet come ;

When that comes, think not thou to find me slack
 On my part ought endeav'ring, or to need
 Thy politic maxims, or that cumbersome 400
 Luggage of war there shown me, argument
 Of human weakness rather than of strength.
 My brethren, as thou call'st them, those ten tribes
 I must deliver, if I mean to reign
 David's true heir, and his full sceptre sway 405
 To just extent over all Israel's sons ;
 But whence to thee this zeal, where was it then
 For Israel, or for David, or his throne,

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When thou stoodst up his tempter to the pride
 Of numb'ring Israel, which cost the lives 410
 Of threescore and ten thousand Israelites
 By three days pestilence? such was thy zeal
 To Israel then, the same that now to me.
 As for those captive tribes, themselves were they
 Who wrought their own captivity, fell off 415
 From God to worship calves, the deities
 Of Egypt, Baal next and Ashtaroth,
 And all th' idolatries of heathen round,
 Besides their other worse than heath'nish crimes;
 Nor in the land of their captivity 420
 Humbled themselves, or penitent besought
 The God of their forefathers; but so dy'd
 Impenitent, and left a race behind
 Like to themselves, distinguishable scarce
 From Gentiles, but by circumcision vain, 425
 And God with idols in their worship join'd.
 Should I of these the liberty regard,
 Who freed as to their ancient patrimony,
 Unhumbled, unrepentant, unreform'd,
 Headlong would follow; and to their gods perhaps
 Of Bethel and of Dan? no, let them serve 430
 Their enemies, who serve idols with God.
 Yet he at length, time to himself best known,
 Rememb'ring Abraham, by some wondrous call
 May bring them back repentant and sincere, 435
 And at their passing cleave th' Assyrian flood,
 While to their native land with joy they haste,
 As the Red-sea and Jordan once he cleft,
 When to the promis'd land their fathers pass'd;
 To his due time and providence I leave them. 440

So spake Israel's true King, and to the fiend
 Made answer meet, that made void all his wiles.
 So fares it when with truth falsehood contends.

End of BOOK THIRD.

PARADISE REGAIN'D.

B O O K IV.

PERPLEX'D and troubled at his bad success
The tempter stood, nor had what to reply ;
Discover'd in his fraud, thrown from his hope
So oft, and the persuasive rhetoric
That sleek'd his tongue, and won so much on Eve, 5
So little here, nay lost : but Eve was Eve,
This far his over-match, who self-deceiv'd
And rash, beforehand had no better weigh'd
The strength he was to cope with, or his own :
But as a man who had been matchless held 10
In cunning, over-reach'd where least he thought,
To save his credit, and for very spite,
Still will be tempting him who foils him still,
And never cease, tho' to his shame the more ;
Or as a swarm of flies in vintage-time, 15
About the wine-press where sweet must is pour'd,
Beat off, returns as oft with humming sound ;
Or surging waves against a solid rock,
Tho' all to shivers dash'd, th' assault renew,
Vain batt'ry, and in froth or bubbles end ; 20
So Satan, whom repulse upon repulse
Met ever, and to shameful silence brought,
Yet gives not o'er tho' desp'rate of success,
And his vain importunity pursues.
He brought our Saviour to the western side 25

Of that high mountain, whence he might behold
 Another plain, long but in breadth not wide,
 Wash'd by the southern sea ; and on the north
 To equal length back'd with a ridge of hills, 29
 That screen'd the fruits of th' earth and seats of men
 From cold Septentrion blasts, thence in the midst
 Divided by a river, of whose banks
 On each side an imperial city stood,
 With tow'rs and temples proudly elevate
 On sev'n small hills ; with palaces adorn'd, 35
 Porches and theatres, baths, aqueducts,
 Statues and trophies, and triumphal arcs,
 Gardens and groves presented to his eyes,
 Above the height of mountains interpos'd :
 By what strange parallax or optic skill 40
 Of vision multiply'd through air, or glafs
 Of telescope, were curious to inquire :
 And now the tempter thus his silence broke :
 The city which thou seest no other deem
 Than great and glorious Rome, queen of the earth 45
 So far renown'd, and with the spoils enrich'd
 Of nations ; there the capitol thou seest
 Above the rest lifting his stately head
 On the Tarpeian rock, her citadel
 Impregnable, and there mount Palatine, 50
 Th' imperial palace, compass huge, and high
 The structure, skill of noblest architects,
 With gilded battlements, conspicuous far,
 Turrets and terrasses, and glitt'ring spires.
 Many a fair edifice besides, more like 55
 Houses of gods, (so well I have dispos'd
 My airy microscope,) thou mayst behold
 Outside and inside both, pillars and roofs,
 Carv'd work, the hand of fam'd artificers
 In cedar, marble, ivory, or gold. 60

Thence to the gates cast round thine eye, and see
 What conflux issuing forth, or ent'ring in
 Pretors, proconsuls to their provinces
 Hast'ning or on return, in robes of state :
 Liçtors, and rods, the ensigns of their pow'r, 65
 Legions and cohorts, turms of horse and wings :
 Or embassies from regions far remote
 In various habits on the Appian road,
 Or on th' Emilian, some from farthest south,
 Syene', and where the shadow both way falls, 70
 Meroe Nilotic isle, and more to west,
 The realm of Bocchus to the Black-moor sea ;
 From th' Asian kings, and Parthian among these
 From India and the golden Chersonese,
 And utmost Indian isle Taprobane, 75
 Dusk faces with white filken turbants wreath'd ;
 From Gallia, Gades, and the British west,
 Germans and Scythians, and Sarmatians north
 Beyond Danubius to the Tauric pool.
 All nations now to Rome obedience pay, 80
 To Rome's great emperor, whose wide domain
 In ample territory, wealth, and power,
 Civility of manners, arts and arms,
 And long renown, thou justly mayst prefer
 Before the Parthian ; these two thrones except, 85
 The rest are barb'rous, and scarce worth the fight,
 Shar'd among petty kings too far remov'd ;
 These having show'd thee I have shown thee all
 The kingdoms of the world, and all their glory.
 This emp'rør hath no son, and now is old, 90
 Old and lascivious, and from Rome retir'd
 To Capreæ, an island small but strong
 On the Campanian shore, with purpose there
 His horrid lusts in private to enjoy,
 Committing to a wicked favourite 95

All public cares, and yet of him suspicious,
 Hated of all, and hating : with what ease,
 Endu'd with regal virtues as thou art,
 Appearing, and beginning noble deeds,
 Might'st thou expel this monster from his throne 100
 Now made a stye, and in his place ascending
 A victor people free from servile yoke ?
 And with my help thou may'st ; to me the power
 Is giv'n, and by that right I give it thee.
 Aim therefore at no less than all the world, 105
 Aim at the high'est, without the high'est attain'd
 Will be for thee no sitting, or not long,
 On David's throne, be prophesy'd what will.

To whom the Son of God unmov'd reply'd :
 Nor doth this grandeur and majestic show 110
 Of luxury, though call'd magnificence,
 More than of arms before, allure mine eye,
 Much less my mind ; though thou shouldst add to tell
 Their sumptuous gluttonies, and gorgeous feasts
 On citron tables or Atlantic stone, 115
 (For I have also heard, perhaps have read,)
 Their wines of Setia, Cales, and Falerne,
 Chios and Crete, and how they quaff in gold,
 Chrystal and myrrhine cups imboss'd with gems
 And studs of pearl, to me shouldst tell who thirst 120
 And hunger still : then embassies thou show'st
 From nations far and nigh ; what honour that,
 But tedious waste of time to sit and hear
 So many hollow compliments and lies,
 Outlandish flatteries ? then proceed'st to talk 125
 Of th' emperor, how easily subdu'd,
 How gloriously ; I shall, thou say'st, expel
 A brutish monster : what if I withal
 Expel a devil who first made him such ?
 Let his tormentor conscience find him out ; 130

For him I was not sent, nor yet to free
 That people victor once, now vile and base,
 Deservedly made vassal, who once just,
 Frugal, and mild, and temp'rate, conquer'd well,
 But govern ill the nations under yoke, 135
 Peeling their provinces, exhausted all
 By lust and rapine; first ambitious grown
 Of triumph, that insulting vanity;
 Then cruel, by their sports to blood inur'd
 Of fighting beasts, and men to beasts expos'd 140
 Luxurious by their wealth, and greedier still,
 And from the daily scene effeminate.
 What wise and valiant man would seek to free
 These thus degenerate, by themselves enslav'd,
 Or could of inward slaves make outward free? 145
 Know therefore, when my season comes to sit
 On David's throne, it shall be like a tree
 Spreading and overshadowing all the earth,
 Or as a stone that shall to pieces dash
 All monarchies besides throughout the world, 150
 And of my kingdom there shall be no end:
 Means there shall be to this; but what the means,
 Is not for thee to know, nor me to tell.
 To whom the tempter impudent reply'd:
 I see all offers made by me how slight 155
 Thou valuest, because offer'd, and reject'st:
 Nothing will please thee difficult and nice,
 Or nothing more than still to contradict:
 On th' other side know also thou, that I
 On what I offer set as high esteem, 160
 Nor what I part with mean to give for nought;
 All these which in a moment thou behold'st,
 The kingdoms of the world to thee I give;
 For giv'n to me, I give to whom I please,
 No trifle; yet with this reserve, not else, 165

On this condition, if thou wilt fall down,
And worship me as thy superior lord,
Easily done, and hold them all of me ;
For what can less so great a gift deserve ?

Whom thus our Saviour answer'd with disdain : 170

I never lik'd thy talk, thy offers less,
Now both abhor, since thou hast dar'd to utter
Th' abominable terms, impious condition ;
But I endure the time, till which expir'd,
Thou hast permission on me. It is written 175

The first of all commandments, Thou shalt worship
The Lord thy God, and only him shalt serve ;
And dar'st thou to the Son of God propound
To worship thee accurs'd, now more accurs'd
For this attempt, bolder than that on Eve, 180

And more blasphemous ? which expect to rue.
The kingdoms of the world to thee were giv'n,
Permitted rather, and by thee usurp'd ;
Other donation none thou canst produce :

If giv'n, by whom but by the King of kings, 185
God over all supreme ? if giv'n to thee,

By thee how fairly is the giver now
Repaid ? But gratitude in thee is lost
Long since. Wert thou so void of fear or shame,
As offer them to me the Son of God, 190

To me my own, on such abhorred pact,
That I fall down and worship thee as God ?
Get thee behind me ; plain thou now appear'st
That evil one, Satan for ever damn'd.

To whom the fiend with fear abash'd reply'd : 195
Be not so sore offended, Son of God,

Though sons of God both angels are and men,
If I to try whether in higher sort
Than these thou bear'st that title, have propos'd
What both from men and angels I receive, 200

Tetrarchs of fire, air, flood, and on the earth
 Nations besides from all the quarter'd winds,
 God of this world invok'd and world beneath;
 Who then thou art, whose coming is foretold
 To me so fatal, me it most concerns. 205
 The trial hath indamag'd thee no way,
 Rather more honour left and more esteem;
 Me nought advantag'd, missing what I aim'd.
 'Therefore let pass, as they are transitory,
 The kingdoms of this world; I shall no more 210
 Advise thee; gain them as thou canst, or not.
 And thou thyself seem'st otherwise inclin'd
 Than to a worldly crown, addicted more
 To contemplation and profound dispute,
 As by that early action may be judg'd, 215
 When slipping from thy mother's eye thou went'st
 Alone into the temple; there wast found
 Among the gravest Rabbies disputant
 On points and questions fitting Moses' chair,
 Teaching, not taught; the childhood shows the 220
 man,
 As morning shows the day. Be famous then
 By wisdom; as thy empire must extend,
 So let extend thy mind o'er all the world
 In knowledge, all things in it comprehend:
 All knowledge is not couch'd in Moses' law, 225
 The Pentateuch, or what the Prophets wrote;
 The Gentiles also know, and write; and teach
 To admiration, led by Nature's light;
 And with the Gentiles much thou must converse,
 Ruling them by persuasion as thou mean'st; 230
 Without their learning how wilt thou with them,
 Or they with thee hold conversation meet?
 How wilt thou reason with them, how refute
 Their idolisms, traditions, paradoxes?

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Error by his own arms is best evinc'd. 235
 Look once more ere we leave this specular mount
 Westward, much nearer by south-west, behold
 Where on th' Egean shore a city stands
 Built nobly, pure the air, and light the soil,
 Athens the eye of Greece, mother of arts 240
 And eloquence, native to famous wits
 Or hospitable, in her sweet recess
 City' or suburban, studious walks and shades;
 See there the olive grove of Academe,
 Plato's retirement, where the Attic bird 245
 Trills her thick-warbled notes the summer long;
 There flow'ry hill Hymettus with the sound
 Of bees industrious murmur oft invites
 To studious musing; there Ilissus rolls
 His whisp'ring stream: within the walls then view
 The schools of ancient sages; his who bred 251
 Great Alexander to subdue the world,
 Lyceum there, and painted Stoa next:
 There thou shalt hear and learn the secret pow'r
 Of harmony in tones and numbers hit 255
 By voice or hand and various measur'd verse,
 Eolian charms and Dorian Lyric odes,
 And his who gave them breath, but higher sung,
 Bind Melisigenes, thence Homer call'd,
 Whose poem Phœbus challeng'd for his own. 260
 Thence what the lofty grave tragedians taught
 In Chorus or Iambic, teachers best
 Of moral prudence, with delight receiv'd,
 In brief sententious precepts, while they treat
 Of Fate and Chance and change in human life; 265
 High actions, and high passions best describing:
 Thence to the famous orators repair,
 Those ancient, whose resistless eloquence
 Wielded at will that fierce democratic,

Shook th' Arsenal and fulmin'd over Greece, 270

To Macedon and Artaxerxes' throne :

To sage philosophy next lend thine ear,

From heav'n descended to the low-roof'd house

Of Socrates ; see there his tenement,

Whom well inspir'd the oracle pronounc'd 275

Wiseſt of men ; from whose mouth iſſu'd forth

Mellifluous ſtreams that water'd all the ſchools

Of Academics old and new, with thoſe

Surnam'd Peripatetics, and the ſect

Epicurean, and the Stoic ſevere ; 280

Theſe here revolve, or, as thou lik'ſt, at home,

Till time mature thee to a kingdom's weight ;

Theſe rules will render thee a king complete

Within thyſelf, much more with empire join'd.

To whom our Saviour ſagely thus reply'd : 285

Think not but that I know theſe things, or think

I know them not ; not therefore am I ſhort

Of knowing what I ought : he who receives

Light from above, from the fountain of light

No other doctrine needs, though granted true ; 290

But theſe are falſe, or little elſe but dreams,

Conjectures, fancies, built on nothing firm.

The firſt and wiſeſt of them all profeſs'd

To know this only, That he nothing knew ;

The next of fabling fell, and ſmooth conceits ; 295

A third ſort doubted all things, though plain ſenſe ;

Others in virtue plac'd felicity,

But virtue join'd with riches and long life ;

In corporal pleaſure he, and careleſs eaſe ;

The Stoic laſt in philoſophic pride, 300

By him call'd virtue ; and his virtuous man,

Wiſe, perfect in himſelf, and all poſſeſſing,

Equals to God, oft ſhames not to prefer,

As fearing God nor man, contemning all

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Wealth, pleasure, pain or torment, death and life, 305
 Which when he lists he leaves, or boasts he can,
 For all his tedious talk is but vain boast,
 Or subtle shifts conviction to evade.
 Alas ! what can they teach and not mislead,
 Ignorant of themselves, of God much more, 310
 And how the world began, and how man fell
 Degraded by himself, on grace depending ?
 Much of the soul they talk, but all awry,
 And in themselves seek virtue, and to themselves
 All glory arrogate, to God give none, 315
 Rather accuse him under usual names,
 Fortune and Fate, as one regardless quite
 Of mortal things. Who therefore seeks in these
 True wisdom, finds her not, or by delusion
 Far worse, her false resemblance only meets, 320
 An empty cloud. However, many books,
 Wise men have said are wearisome ; who reads
 Incessantly, and to his reading brings not
 A spirit and judgment equal or superior,
 (And what he brings, what needs he elsewhere seek ?)
 Uncertain and unsettled still remains 326
 Deep vers'd in books and shallow in himself,
 Crude or intoxicate, collecting toys
 And trifles for choice matters, worth a sponge ;
 As children gath'ring pebbles on the shore. 330
 Or if I would delight my private hours
 With music or with poem, where so soon
 As in our native language can I find
 That solace ? All our law and story strew'd
 With hymns, our psalms with artful terms inscrib'd,
 Our Hebrew songs and harps in Babylon, 336
 That pleas'd so well our victor's ear, declare
 That rather Greece from us these arts deriv'd ;
 Ill imitated, while they loudest sing

The vices of their deities, and their own 340
 In fable, hymn, or song, so personating
 Their gods ridiculous, and themselves past shame.
 Remove the swelling epithets thick laid
 As varnish on a harlot's cheek, the rest
 Thin sown with ought of profit or delight, 345
 Will far be found unworthy to compare
 With Sion's songs, to all true tastes excelling,
 Where God is prais'd aright, and godlike men,
 The holiest of holies, and his faints ;
 Such are from God inspir'd, not such from thee,
 Unless where moral virtue is express'd 351
 By light of nature not in all quite lost.
 Their orators thou then extoll'st, as those
 The top of eloquence, statists indeed,
 And lovers of their country, as may seem ; 355
 But herein to our prophets far beneath,
 As men divinely taught, and better teaching
 The solid rules of civil government
 In their majestic unaffected style,
 Than all the oratory of Greece and Rome. 360
 In them is plainest taught, and easiest learn'd,
 What makes a nation happy', and keeps it so,
 What ruins kingdoms, and lays cities flat ;
 These only with our law best form a king.
 So spake the Son of God : but Satan now 365
 Quite at a loss, for all his darts were spent,
 Thus to our Saviour with stern brow reply'd :
 Since neither wealth nor honour, arms nor arts,
 Kingdom nor empire pleases thee, nor ought
 By me propos'd in life contemplative, 370
 Or active, tended on by glory' or fame,
 What dost thou in this world ? the wilderness
 For thee is fittest place ; I found thee there,

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And thither will return thee ; yet remember
 What I foretell thee, soon thou shalt have cause 375
 To wish thou never hadst rejected thus.
 Nicely or cautiously my offer'd aid,
 Which would have set thee in short time with ease
 On David's throne, or throne of all the world,
 Now at full age, fulness of time, thy season, 380
 When prophecies of thee are best fulfill'd.
 Now contrary, if I read ought in heav'n,
 Or heav'n write ought of Fate, by what the stars
 Voluminous, or single characters
 In their conjunction met give me to spell, 385
 Sorrows and labours, opposition, hate,
 Attends thee, scorns, reproaches, injuries,
 Violence and stripes, and lastly cruel death ;
 A kingdom they portend thee, but what kingdom,
 Real or allegoric I discern not, 390
 Nor when, eternal sure, as without end,
 Without beginning ; for no date prefix'd
 Directs me in the starry rubric set.

So say'ing he took, (for still he knew his pow'r
 Not yet expir'd,) and to the wilderness 395
 Brought back the Son of God, and left him there,
 Feigning to disappear. Darknes now rose,
 As day-light sunk, and brought in loursing night
 Her shadowy offspring, unsubstantial both,
 Privation mere of light and absent day. 400
 Our Saviour meek, and with untroubled mind,
 After his airy jaunt, though hurry'd fore,
 Hungry and cold betook him to his rest,
 Where-ever, under some concourse of shades,
 Whose branching arms, thick intertwin'd, might
 shield 405
 From dews and damps of night his shelter'd head ;

But shelter'd slept in vain ; for at his head
 The tempter watch'd, and soon with ugly dreams
 Disturb'd his sleep ; and either tropic now 409
 'Gan thunder, and both ends of heav'n, the clouds
 From many a horrid rift abortive pour'd
 Fierce rain with lightning mix'd, water with fire
 In ruin reconcil'd : nor slept the winds
 Within their stony caves, but rush'd abroad
 From the four hinges of the world, and fell 415
 On the vex'd wilderness, whose tallest pines,
 Though rooted deep as high, and sturdiest oaks
 Bow'd their stiff necks, loaden with stormy blasts,
 Or torn up sheer : ill wast thou shrouded then,
 O patient Son of God, yet only stood'st 420
 Unshaken : nor yet staid the terror there ;
 Infernal ghosts, and hellish furies round [shriek'd,
 Environ'd thee ; some howl'd, some yell'd, some
 Some bent at thee their fiery darts, while thou
 Satt'st unappal'd in calm and sinless peace. 425
 Thus pass'd the night so foul, till Morning fair
 Came forth with pilgrim steps in amice gray,
 Who with her radiant finger still'd the roar
 Of thunder, chas'd the clouds, and laid the winds
 And grisly spectres which the fiend had rais'd 430
 To tempt the Son of God with terrors dire.
 And now the sun with more effectual beams
 Had chear'd the face of earth, and dry'd the wet
 From drooping plant, or dropping tree ; the birds,
 Who all things now behold more fresh and green,
 After a night of storm so ruinous, 436
 Clear'd up their choicest notes in bush and spray
 To gratulate the sweet return of morn ;
 Nor yet amidst this joy and brightest morn
 Was absent, after-all his mischief done, 440

The prince of darkness ; glad would also seem
Of this fair change, and to our Saviour came,
Yet with no new device, they all were spent,
Rather by this his last affront resolv'd,
Desp'rate of better course, to vent his rage, 445
And mad despite to be so oft repell'd.

Him walking on a sunny hill he found,
Back'd on the north and west by a thick wood ;
Out of the wood he starts in wonted shape,
And in a careless mood thus to him said : 450

Fair morning yet betides thee, Son of God,
After a dismal night ; I heard the wrack
As earth and sky would mingle ; but myself
Was distant ; and these flaws, though mortals fear them
As dang'rous to the pillar'd frame of heav'n, 455
Or to the earth's dark basis underneath,

Are to the main as inconsiderable,
And harmless, if not wholesome, as a sneeze
To man's less universe, and soon are gone ;
Yet as being oft times noxious where they light 460
On man, beast, plant, wasteful and turbulent,
Like turbulencies in th' affairs of men,

Over whose heads they roar, and seem to point,
They oft fore-signify and threaten ill :
This tempest at this desert most was bent ; 465
Of men at thee, for only thou here dwell'st.

Did I not tell thee, if thou didst reject
The perfect season offer'd with my aid
To win thy destin'd seat, but wilt prolong
All to the push of Fate, pursue thy way 470

Of gaining David's throne no man knows when,
For both the when and how is no where told,
Thou shalt be what thou art ordain'd no doubt ;
For angels have proclaim'd it, but concealing
The time and means : each act is rightliest done, 475

Not when it must, but when it may be best.
 If thou observe not this, be sure to find,
 What I foretold thee, many a hard assay
 Of dangers, and adversities, and pains,
 Ere thou of Israel's sceptre get fast hold ; 480
 Whereof this ominous night that clos'd thee round,
 So many terrors, voices, prodigies
 May warn thee, as a sure foregoing sign.

So talk'd he, while the Son of God went on
 And staid not, but in brief him answer'd thus : 385

Me worse than wet thou find'st not ; other harm
 Those terrors which thou speak'st of, did me none ;
 I never fear'd they could, though noising loud,
 And threat'ning nigh ; what they can do as signs
 Betokening, or ill-boding, I condemn 490
 As false portents, not sent from God, but thee ;
 Who knowing I shall reign past thy preventing,
 Obtrud'st thy offer'd aid, that I accepting
 At least might seem to hold all pow'r of thee,
 Ambitious spi'rit, and wouldst be thought my God,
 And storm'st refus'd, thinking to terrify 496
 Me to thy will ; desist, thou art discern'd,
 And toil'st in vain, nor me in vain molest.

To whom the fiend now swoln with rage reply'd :
 Then hear, O son of David, virgin-born ; 500
 For Son of God to me is yet in doubt ;
 Of the Messiah I have heard foretold
 By all the prophets ; of thy birth at length
 Announc'd by Gabriel with the first I knew,
 And of th' angelic song in Bethlehem-field, 505
 On thy birth-night, that sung thee Saviour born.
 From that time seldom have I ceas'd to eye
 Thy infancy, thy childhood, and thy youth,
 Thy manhood last, though yet in private bred ;
 Till at the ford of Jordan, whither all 510

Flock'd to the Baptist, I among the rest,
 Though not to be baptiz'd, by voice from heav'n
 Heard thee pronounc'd the Son of God belov'd.
 Thenceforth I thought thee worth my nearer view
 And narrower scrutiny, that I might learn 515
 In what degree or meaning thou art call'd
 The Son of God, which bears no single sense;
 The son of God I also am, or was,
 And if I was, I am; relation stands;
 All men are sons of God; yet thee I thought 520
 In some respect far higher so declar'd:
 Therefore I watch'd thy footsteps from that hour,
 And follow'd thee still on to this waste wild;
 Where by all best conjectures I collect
 Thou art to be my fatal enemy. 525
 Good reason then, if I beforehand seek
 To understand my adversary, who,
 And what he is; his wisdom, pow'r, intent;
 By parl, or composition, truce, or league
 To win him, or win from him what I can. 530
 And opportunity I here have had
 To try thee, sift thee, and confess have found thee
 Proof against all temptation, as a rock
 Of adamant, and as a centre firm,
 To th' utmost of mere man both wise and good, 535
 Not more; for honours, riches, kingdoms, glory
 Have been before contemn'd, and may again:
 Therefore to know what more thou art than man,
 Worth naming Son of God by voice from heav'n,
 Another method I must now begin. 540
 So saying, he caught him up, and without wing
 Of hippogrif bore through the air sublime
 Over the wilderness and o'er the plain;
 Till underneath them fair Jerusalem,
 The holy city lifted high her tow'rs, 545

And higher yet the glorious temple rear'd
 Her pile, far off appearing like a mount
 Of alabaster, topt with golden spires :
 There, on the highest pinnacle he set
 The Son of God ; and added thus in scorn : 350

There stand, if thou wilt stand : to stand upright
 Will ask thee skill : I to thy Father's house
 Have brought thee', and highest plac'd, highest is best.
 Now show thy progeny ; if not to stand,
 Cast thyself down ; safely, if Son of God : 555
 For it is written, he will give command
 Concerning thee to his angels ; in their hands
 They shall uplift thee, lest at any time
 Thou chance to dash thy foot against a stone.

To whom thus Jesus : Also it is written, 560
 Tempt not the Lord thy God : he said, and stood :
 But Satan smitten with amazement fell.

As when earth's son Anteus (to compare
 Small things with greatest) in Irassa strove
 With Jove's Alcides, and oft foil'd still rose, 565
 Receiving from his mother earth new strength
 Fresh from his fall, and fiercer grapple join'd,
 Throttled at length in th' air, expir'd and fell ;
 So after many a foil the tempter proud,
 Renewing fresh assaults, amidst his pride 570
 Fell whence he stood to see his victor fall.

And as that Theban monster that propos'd
 Her riddle', and him who solv'd it not devour'd,
 That once found out and solv'd, for grief and spite
 Cast herself headlong from th' Ismenian steep ; 575
 So struck with dread and anguish fell the fiend,
 And to his crew, that sat consulting, brought
 Joyless triumphs of his hop'd success,
 Ruin, and desperation, and dismay,
 Who durst so proudly tempt the Son of God. 580

So Satan fell ; and straight a fiery globe
 Of angels on full sail of wing flew nigh,
 Who on their plummy vans receiv'd him soft
 From his uneasy station, and upbore,
 As on a floating couch, through the blithe air, 585
 Then in a flow'ry valley set him down
 On a green bank, and set before him spread
 A table of celestial food, divine,
 Ambrosial fruits, fetch'd from the tree of life,
 And from the fount of life ambrosial drink, 590
 That soon refresh'd him weary'd, and repair'd,
 What hunger, if ought hunger had impair'd,
 Or thirst ; and as he fed, angelic choirs
 Sung heav'nly anthems of his victory
 Over temptation, and the tempter proud. 595

True image of the Father, whether thron'd
 In the bosom of blifs, and light of light
 Conceiving, or remote from heav'n inshrin'd
 In fleshly tabernacle and human form,
 Wand'ring the wilderness, whatever place, 600
 Habit, or state, or motion, still expressing
 The Son of God, with godlike force endu'd
 Against th' attempter of thy Father's throne,
 And thief of Paradise ; him long of old
 Thou didst rebel, and down from heav'n cast 605
 With all his army ; now thou hast aveng'd
 Supplanted Adam, and by vanquishing
 Temptation, hast regain'd lost Paradise,
 And frustrated the conquest fraudulent.
 He never more henceforth will dare set foot 610
 In Paradise to tempt ; his snares are broke :
 For though that seat of earthly blifs be fail'd,
 A fairer Paradise is founded now
 For Adam and his chosen sons, whom thou
 A Saviour art come down to re-instal 615

Where they shall dwell secure, when time shall be,
 Of tempter and temptation without fear.
 But thou, infernal spirit, shalt not long
 Rule in the clouds ; like an autumnal star,
 Or lightning, thou shalt fall from heav'n, trod down 620
 Under his feet ; for proof, ere this thou feel'st
 Thy wound, yet not thy last and deadliest wound,
 By this repulse receiv'd, and hold'st in hell
 No triumph ; in all her gates Abaddon rues
 Thy bold attempt ; hereafter learn with awe 625
 To dread the Son of God : he all unarm'd
 Shall chase thee with the terror of his voice
 From thy demoniac holds, possession foul,
 Thee and thy legions ; yelling they shall fly,
 And beg to hide them in a herd of swine, 630
 Lest he command them down into the deep
 Bound, and to torment sent before their time.
 Hail Son of the Most High, heir of both worlds,
 Queller of Satan, on thy glorious work
 Now enter, and begin to save mankind. 635
 Thus they the Son of God our Saviour meek
 Sung victor, and from heav'nly feast refresh'd
 Brought on his way with joy ; he unobserv'd
 Home to his mother's house private return'd.

END OF PARADISE REGAIN'D.

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